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THE
CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

“Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together.”

VOL. XI.

JANUARY 1837—DECEMBER 1837.

GLASGOW:

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NEW SERIES,
VOL. III.
(OLD SERIES, VOL. XI.)

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THE
CHRISTIAN PIONEER.

JANUARY, 1837.

DR. CHANNING'S DISCOURSE

*At the Dedication of the Unitarian Congregational Church,
Newport, Rhode Island, July 27, 1836.*

John iv. 23, 24.—The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.

THE dedication of an edifice to the worship of God, is a proper subject of gratitude and joy. Even if the consecration be made by Christians from whom we differ in opinion, we should still find satisfaction in the service. We should desire that our neighbours, whose convictions of truth and duty require them to separate from us in religious services, should enjoy the same accommodations with ourselves; and it should comfort us to think, that Christianity is so eminently "the power of God unto salvation," its great truths so plain and so quickening, that among all sects acknowledging Christ and consulting his word, its purifying influences, however counteracted by erroneous views, will more or less be felt. We should rejoice to think, that God can be monopolised by no party; that his spirit is a universal presence; that religion, having its root in the soul of man, can live and flourish amidst many errors; that truth and goodness can no more be confined to a single church, than the light of the sun can be shut up in a private dwelling; that amidst all the diversities of forms, names, and creeds, acceptable worship may be offered to God, and the soul ascend to Heaven.

It is the custom of our times to erect beautiful structures for the purposes of the present life, for legislation, for literature, for the arts. But important as these interests are, they are not the noblest. Man's highest relations are not political, earthly, human. His whole nature is not exhausted in studying and subduing out-

ward nature, in establishing outward order, in storing the mind with knowledge which may adorn and comfort his outward life. He has wants too deep, and powers and affections too large for the outward world. He comes from God. His closest connection is with God; and he can find life and peace only in the knowledge of his Creator. Man's glory or true end is not revealed to us, in the most magnificent structure which the architect ever reared for earthly uses. A humble spire pointing Heavenward from an obscure church, speaks of man's nature, man's dignity, man's destiny, more eloquently than all the columns and arches of Greece and Rome, the mausoleums of Asia, or the pyramids of Egypt. Is it not meet then to be grateful and joyful, when a house is set apart to the worship of God?

This edifice where we now meet is not indeed wholly new. Its frame is older than the oldest of us. But so great are the changes which it has undergone, that were they who laid its foundations to revisit the earth, they would trace hardly a feature of their work; and as it is now entered by a new religious congregation, there is a fitness in the present solemnity, by which we dedicate it to the worship of God. My purpose in this discourse, is, to show that we should enter this edifice with gratitude and joy, first, because it is dedicated to Worship in the most general sense of that term, and in the second place, on account of the particular worship to which it is set apart. I shall close with some remarks of a personal and local character, which may be allowed to one, who was born and brought up on this island, whose heart swells with local attachment, and whose memory is crowded with past years as he stands, after a long absence, within these walls, where he sat in his childhood, and where some of his earliest impressions were received.

I. We ought to enter this house with gratitude and joy, for it is dedicated to Worship. Its end is, that men should meet within its walls to pay religious homage; to express and strengthen pious veneration, love, thankfulness, and confidence; to seek and receive pure influences from above; to learn the will of God; and to consecrate themselves to the virtue in which he delights. This edifice is reared to the glory of God, reared like the universe to

echo with his praise, to be a monument to his being, perfection, and dominion. Worship is man's highest end, for it is the employment of his highest faculties and affections on the sublimest object. We have much for which to thank God, but for nothing so much as for the power of knowing and adoring Himself. This creation is a glorious spectacle; but there is a more glorious existence for our minds and hearts, and that is the Creator. There is something divine in the faculties by which we study the visible world, and subject it to our wills, comfort, enjoyment. But it is a diviner faculty, by which we penetrate beyond the visible, free ourselves of the finite and the mutable, and ascend to the Infinite and the Eternal. It is good to make earth and ocean, winds and flames, sun and stars, tributary to our present well-being. How much better to make them ministers to our spiritual wants, teachers of heavenly truth, guides to a more glorious Being than themselves, bonds of union between man and his Maker.

There have been those who have sought to disparage worship, by representing it as an arbitrary, unnatural service, a human contrivance, an invention for selfish ends. Had I time, I should be glad to disprove this sophistry by laying open to you human nature, and showing the deep foundation laid in all its principles and wants for religion; but I can meet the objection only by a few remarks drawn from history. There have been, indeed, periods of history in which the influence of the religious principle seems to have been overwhelmed; but in this it agrees with other great principles of our nature, which in certain stages of the race disappear. There are certain conditions of society, in which the desire of knowledge seems almost extinct among men, and they abandon themselves for centuries to brutish ignorance. There are communities, in which the natural desire of reaching a better lot gives not a sign of its existence, and society remains stationary for ages. There are some, in which even the parental affection is so far dead, that the new-born child is cast into the stream or exposed to the storm. So the religious principle is in some periods hardly to be discerned; but it is never lost. No principle is more universally manifested. In the darkest ages there are some

recognitions of a superior power. Man feels that there is a being above himself, and he clothes that being in what to his rude conception is great and venerable. In countries where architecture was unknown, men chose the solemn wood or the mountain top for worship; and when this art appeared, its first monuments were temples to God. Before the invention of letters, hymns were composed to the Divinity; and music, we have reason to think, was the offspring of religion. Music in its infancy was the breathing of man's fears, wants, hopes, thanks, praises, to an unseen power. You tell me, my sceptical friend, that religion is the contrivance of the priest. How came the priest into being? What gave him his power? Why was it that the ancient legislator professed to receive his laws from the gods? The fact is a striking one, that the earliest guides and leaders of the human race, looked to the heavens for security and strength to earthly institutions, that they were compelled to speak to men in a higher name than man's. Religion was an earlier bond and a deeper foundation of society than government. It was the root of civilisation. It has founded the mightiest empires; and yet men question whether religion be an element, a principle of human nature.

In the earliest ages, before the dawn of science, man recognised an immediate interference of the Divinity in whatever powerfully struck his senses. To the savage the thunder was literally God's voice, the lightning his arrow, the whirlwind his breath. Every unusual event was a miracle, a prodigy, a promise of good, or a menace of evil from Heaven. These rude notions have faded before the light of science, which reveals fixed laws, a stated order of nature. But in these laws, this order, the religious principle now finds confirmations of God, infinitely more numerous and powerful than the savage found in his prodigies. In this age of the world, there is a voice louder than thunder and whirlwinds, attesting the Divinity; the voice of the wisely interpreted works of God, every where proclaiming wisdom unsearchable, harmony unbroken, and a benevolent purpose in what to ages of ignorance seemed ministers of wrath. In the present, above all times, worship may be said to have its foundation in our nature; for by the improvements of this nature, we have placed our-

selves nearer to God as revealed in his universe. The clouds which once hung over the creation are scattered. The heavens, the earth, the plant, the human frame, now that they are explored by science, speak of God as they never did before. His hand-writing is brought out, where former ages saw but a blank. Nor is it only by the progress of science, that the foundation of religion is made broader and deeper. The progress of the arts, in teaching us the beneficent uses to which God's works may be applied, in extracting from them new comforts, and in diminishing or alleviating human suffering, has furnished new testimonies to the goodness of the Creator. Still more the progress of society has given new power and delicacy to the sense of beauty in human nature, and in consequence of this, the creation of God has become a far more attractive, lovely, and magnificent work, than men looked on in earlier times. Above all, the moral susceptibilities and wants, the deeper and more refined feelings, which unfold themselves in the course of human improvement, are so many new capacities and demands for religion. Our nature is perpetually developing new senses for the perception and enjoyment of God. The human race, as it advances, does not leave religion behind it, as it leaves the shelter of caves and forests; does not outgrow faith, does not see it fading like the mist before its rising intelligence. On the contrary, religion opens before the improved mind in new grandeur. God, whom uncivilised man had narrowed into a local and tutelar Deity, rises with every advance of knowledge to a loftier throne, and is seen to sway a mightier sceptre. The soul, in proportion as it enlarges its faculties and refines its affections, possesses and discerns within itself a more and more glorious type of the Divinity, learns his spirituality in its own spiritual powers, and offers him a profounder and more inward worship. Thus deep is the foundation of worship in human nature. Men may assail it, may reason against it; but sooner can the laws of the outward universe be repealed by human will, sooner can the sun be plucked from his sphere, than the idea of God can be erased from the human spirit, and his worship banished from the earth. All other wants of man are superficial. His animal wants are but for a day, and are to cease with

the body. The profoundest of all human wants is the want of God. Mind, spirit, must tend to its source. It cannot find happiness but in the Perfect Mind, the Infinite Spirit. Worship has survived all revolutions. Corrupted, dishonoured, opposed, it yet lives. It is immortal as its Object, immortal as the soul from which it ascends.

Let us rejoice then in this house. It is dedicated to Worship; it can have no higher use. The heaven of heavens has no higher service or joy. The universe has no higher work. Its chief office is to speak of God. The sun, in awakening innumerable forms of animal and vegetable life, exerts no influence to be compared with what it puts forth in kindling the human soul into piety, in being a type, representative, preacher of the glory of God.

II. I have now spoken of worship in the most general sense. I have said that this house, considered as separated to the adoration of God, should be entered joyfully and gratefully, without stopping to inquire under what particular views or forms God is here to be adored. I now proceed to observe, that when we consider the particular worship which is here to be offered, this occasion ought to awaken pious joy. I need not tell you that whilst the religious principle is a part of man's nature, it is not always developed and manifested under the same forms. Men, agreeing in the recognition of a divinity, have not agreed as to the service he may accept. Indeed it seems inevitable, that men, who differ in judgment on all subjects of thought, should form different apprehensions of the invisible, infinite, and mysterious God, and of the methods of adoring him. Uniformity of opinion is to be found nowhere, and ought to be expected least of all in religion. Who, that considers the vast, the indescribable diversity in men's capacities and means of improvement, in the discipline to which they are subjected, in the schools in which they are trained, in the outward vicissitudes and inward conflicts through which they pass, can expect them to arrive at the same conclusions in regard to their origin and destiny, in regard to the Being from whom they sprung, and the world toward which they tend? Accordingly religion has taken innumerable forms, and some it must be acknowledged most unworthy of its object. The great idea of God has been seized upon by men's

selfish desires, hopes, and fears, and often so obscured that little of its purifying power has remained. Man, full of wants, conscious of guilt, exposed to suffering, and peculiarly struck by the more awful phenomena of nature, has been terror-smitten before the unseen, irresistible power with which he has felt himself encompassed. Hence to appease his wrath and secure his partial regards, has been the great object of worship. Hence worship has been so often a pompous machinery, a tribute of obsequious adulation, an accumulation of gifts and victims. Hence worship has been the effort of nations and individuals to bend the Almighty to their particular interests and purposes, and not the reverential, grateful, joyful, filial lifting up of the soul to Infinite Greatness, Goodness, Rectitude, and Purity. Even under Christianity, human infirmity has disfigured the thought of God. Worship has been debased by fear and selfishness into a means of propitiating wrath, calming fear, and securing future enjoyment. All sects have carried their imperfection into their religion. None of us can boast of exemption from the common frailty. That this house is to be set apart to a perfect, spotless, unerring worship, none of us are so presumptuous as to hope. But I believe, that in the progress of society and Christianity, higher and purer conceptions of the Divinity have been unfolded; and I cannot but believe, that the views of God and of his worship, to which this house is now consecrated, are so far enlightened, enlarged, purified, as to justify us in entering its walls with great thankfulness and joy.

This house is not reared to perpetuate the superstitions of past ages, nor of the present age. It is not reared to doom the worshipper to continual repetition of his own or other delusions. It is reared for the progress of truth, reared in the faith that the church is destined to new light and new purity, reared in the anticipation of a happier, holier age. As I look round I am met by none of the representations of the Divinity which degraded the ancient temples. My eyes light on no image of wood or stone, on no efforts of art to embody to the eye the invisible Spirit. As I look round, I am met by none of the forms, which Providence, in accommodation to a rude stage of society, allowed to the Jewish people. No altar sends up here

the smoke of incense or victims. No priesthood gorgeously arrayed presents to God the material offerings of man. Nor are my eyes pained by the cumbersome ceremonies, by which in later ages Christianity was overlaid, and almost overwhelmed. No childish pomps, borrowed from Judaism and Heathenism, obscure here the simple majesty, the sublime spiritual purpose of Christianity. Nor is this house reared for the promulgation of doctrines which tend to perpetuate the old servility with which God was approached, to make man abject in the sight of his Maker, to palsy him with terror, to prostrate his reason. This house is reared to assist the worshipper in conceiving and offering more and more perfectly the worship described in the text, the worship of the Father in spirit and truth. On this topic, on the nature of the worship to be offered in this house, I have many reflections to offer. My illustrations may be reduced to the following heads. This house is reared, first, for the worship of One Infinite Person, and one only; of Him whom Jesus always distinguished and addressed as the Father. In the next place, it is erected for the worship of God, under the special character of Father, that is, of a Parental Divinity. In the last place, it is set apart to the worship of Him in spirit and truth.

First, You have prepared this edifice, that here you may worship One Infinite Person, even Him and Him only whom Jesus continually calls the Father. One would think, that on this point there could be no difference among Christians. One would think, that Jesus had placed the Object of Christian worship beyond all dispute. It is hard to conceive more solemn, more definite language than he has used. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Yet it is well known, that very many Christians deny that one person, the Father, is the only proper object of supreme worship. They maintain that two other persons, the Son and the Holy Spirit, are to be joined with him in our adoration, and that the most important distinction of the Christian religion is the worship of God in three persons. Against this human exposition of Christianity we earnestly protest. Whilst we recognise

with joy, the sincerity and piety of those who adopt it, we maintain that this gross departure from the simplicity and purity of our faith, is fraught with evil to the individual and the church. This house is reared to be a monument to the proper unity of God. We worship the Father.

All the grounds of this peculiarity of our worship cannot of course be expounded in the limits of a discourse, nor indeed do we deem any laboured exposition necessary. We start from a plain principle. We affirm, that if any point in a religious system must be brought out explicitly, must not be left to inference, but set forth in simple, direct, authoritative language, it is the Object of worship. On this point we should expect peculiar explicitness, if a revelation should be communicated for the purpose of giving a new direction to men's minds in this particular. Now among Jews and Gentiles the worship of three infinite persons, one of whom was clothed with a human form, was unknown; and, of consequence, if this strange, mighty innovation had been intended by Jesus, and had constituted the most striking peculiarity of his system, it must have been announced with all possible clearness and strength. Be it then remembered, that Jesus, in a solemn description of the true worship which he was to introduce, made not an allusion to this peculiarity, but declared, as the characteristic of the true worshippers, that they should worship the Father in spirit and in truth. Be it also remembered, that Jesus never enjoined the worship of three persons, Father, Son, and Holy Spirit. Not one injunction to this effect can be found in the Gospel or in the writings of the Apostles. This strange worship rests on inference alone. "The true worshippers (says the text) shall worship the Father." When his disciples came to him to be instructed in prayer, he taught them to say, Our Father. In his last affectionate discourse he again and again taught his disciples to pray to the Father in his name. This dying injunction, so often and so tenderly repeated, should not for slight reasons be explained away. Still more, just before his death, Jesus himself in presence of his disciples, prayed to the Father, and prayed in this language: Father, this is life eternal, that they (*i. e.* men) should know *thee, the only true God*, and Jesus Christ whom *thou hast sent*.

To these remarks, it is common to reply, that we read in the New Testament, that Jesus was again and again worshipped, and that in admitting this he manifested himself to be the object of religious adoration. It is wonderful that this fallacy, so often exposed, should be still repeated. Jesus indeed received worship or homage, but this was not offered as adoration to the Infinite God; it was the homage, which, according to the custom of the age and of the eastern world, was paid to men invested with great authority whether in civil or religious concerns. Whoever has studied the Scriptures with the least discernment must know, that the word, worship, is used in two different senses, to express, first, the adoration due to the Infinite Creator, and secondly, the reverence which was due to sovereigns and prophets, and which of course belonged peculiarly to the most illustrious representative of God, to his beloved Son. Whoever understands the import of the English language in the time when our translation was made, must know that the word was then used to express the homage paid to human superiors, as well as the supreme reverence belonging to God alone. Let not an ambiguous word darken the truth. We are sure, that the worship paid to Christ during his public ministry, was rendered to him as a divine messenger, and not as God; for, in the first place, it was offered before his teachings had been sufficiently full and distinct to reveal the mystery of his nature, supposing it to have been divine. We pronounce it not merely improbable but impossible, that Jesus, a poor man, a mechanic from Galilee, at the beginning of his mission, when his chosen disciples were waiting for his manifestation as an earthly prince, should have been adored as the everlasting invisible God. Again, the titles given him by those who worshipped him, such as Good Teacher, Son of David, Son of God, show us, that the thought of adoring him as the Self-Existent, Infinite Divinity, had no place in their minds. But there is one consideration which sets this point at rest. The worship paid to Jesus during his ministry, was offered him in public, in sight of the Jewish people. Now to the Jews, no crime was so flagrant, as the paying of divine homage to a human being, such as they esteemed Jesus to be. Of consequence, had

they seen in the marks of honour yielded to Jesus, even an approach to this adoration, their exasperation would have burst forth in immediate overwhelming violence on the supposed impiety. The fact, that they witnessed the frequent prostration of men before Jesus, or what is called the worship of him, without once charging it as a crime, is a demonstration that the act was in no respect a recognition of him as the supreme God.

It is worthy of remark, that the passages, which are announced as the strongest proofs of the divine worship of Christ, directly disprove the doctrine, if the connection be regarded. One of these texts is the declaration of Jesus, that we must "honour the Son even as we honour the Father." Hear the whole passage. "The Father hath *given* all judgment to the Son, that all men should honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father *who sent him*."* You observe, that it is not the supreme undivided divinity of Christ, but the power given him by his Father, which is here expressly declared to be the foundation of the honour challenged for him, and that we are called to honour him, as sent by God. Another passage much relied on, is the declaration of Paul, that "at the name of Jesus, every knee should bow and every tongue acknowledge him Lord." Read the whole text. "God hath highly exalted him, and given him a name, above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."† Could language express more clearly, the distinct, derived, and dependent nature of Jesus Christ, or teach that the worship due him is subordinate, having for its foundation the dignity conferred on him by God, and terminating on the Father as its supreme object?

This house then is erected to the supreme worship of the Father, to the recognition of the Father only as the self-existent Infinite God. Homage will here be paid to Jesus Christ, and, I trust, a far more profound and affectionate homage than he received on earth, when his spiritual character and the true purposes of his mission

* John v. 22, 23.

† Philippians ii. 3.

were almost unknown. But we shall honour him as the Son, the brightest image, the sent of God, not as God himself. We shall honour him as exalted above every name or dignity in heaven or earth, but as exalted by God for his obedience unto death. We shall honour him as clothed with power to give life and judge, but shall remember that the Father hath given all judgment and quickening energy to the Son. We look up with delight and reverence to his divine virtues, his celestial love, his truth, his spirit; and we are sure that in as far as we imbibe these from the affectionate remembrance of his life, death, and triumphs, we shall render the worship most acceptable to this disinterested friend of the human race.

(To be Continued.)

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#### GENESIS XXI. 14-16.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder), and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

ONE other kiss, my darling boy, ere I can part with thee,  
Of other days thy mother's joy, but now her misery;  
Far from thy father's sheltering tent, a houseless wanderer  
driven,

With empty scrip and garments rent, beneath a burning  
heaven.

I've borne thee with a breaking heart, and soothed thy  
famish'd cry,

I've done for thee a mother's part, but cannot see thee die;  
Along the dreary sandy wild, with aching steps I've trod,  
And I must leave thee now, my child, in helplessness—  
to God.

Stern though this arid desert be, where no sweet spring  
appears

To quench thy thirsting agony, except thy mother's tears,  
Thy father's heart is sterner still, who sent thee out to die,  
And, yielding to another's will, heard not his infant's cry.

My child, my child, one other kiss, where I my soul may  
 pour,  
 Breathe out a life of bitterness, and be like thee 'no more ;'  
 I leave thee now, my dearest one, to Him who dwells  
 above,  
 Whose arm alone can save my son—whose power is Pa-  
 rent Love.

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THE MORAL PHILOSOPHY OF SCIENCE.—No. IX.

MECHANICS.

IN many of the articles under this head, inserted in the last volume of the *Christian Pioneer*, mention has been made of powers exerted, and forces employed, in the production of the effects described. The investigation of the laws of forces and motion, belongs to that branch of science termed mechanics; consequently, mechanics must be concerned with every operation in the wide range of nature, in which either power or motion has a part. From the movements of a mite, to the motions of Mercury, mechanical force is employed—in the one, to produce an advancement of a small particle of living matter, at the rate of a few yards per hour; in the other, to urge forward a mighty globe, at the speed of one hundred thousand miles in the same time. The movement of a limb or a muscle is mechanical. We cannot breathe, or stir, or perform the act which is designated the twinkling of an eye, without the aid of some principle of mechanics. Hence every thing pertaining to the voluntary and involuntary movements of animated beings, is an integral part of animal mechanics. Every thing entering into the production of planetary motion, and the maintenance of a due balance among the whole, is a section of celestial mechanics. And every instrument and contrivance among men for applying force, and producing motion, from the cutting of food with a knife, to the building of a navy and a city, is a constituent of practical mechanics. What are called the mechanical powers, as the wedge, the lever, the pulley, the screw, and the inclined plane, are merely means for applying force, and producing motion. Out of combinations of the simple mechanical powers, all machines, from the watch to the steam-engine, are produced.

“Matter and motion,” said the self-styled wise man, “are all that I can find in the universe. Give me matter and motion, and I will make worlds.” But could he have found matter and motion in the universe without mind? And could he, out of matter and motion, make worlds without mind? It may then be true, that there is nothing in the universe but matter, mind, and motion, or rather only matter put in motion by mind. Thus the human mind puts the body in motion, and that again puts the materials around in motion, and the all but endless series of changes which, under the hand of man, matter assumes, is produced. Accordingly, all physical resistance to be overcome, has to be dealt with by mechanical principles.

The mechanics of the heavens estimate the forces and velocities with which the earth and the other planets are made to revolve on their own centres, and circulate through their own orbits around the sun; and the investigation extends to the comets, and what are termed the fixed stars; for some of these are found to have motion, and it is highly probable that they all have. Our sun turns on its own centre once in about twenty-five days and a-half; and, therefore, at some past period, there must have been a force applied to it, sufficient to put it in motion; or, in other words, to bring it under the influence of the laws of mechanics. One of these laws is, that matter put in motion, at a certain velocity, will advance forward in a straight line, exactly at the same velocity to all eternity, unless some other force arrest or impede its progress, or turn it out of its linear into a curvilinear course. Of course, another law of motion or mechanics is, that no mass of matter can either revolve around a centre, and move forward in a curve, except under the impetus of two forces. A wheel turns on its axis, because one force urges the parts forward in a straight line, and another force draws those parts towards the centre; and so they are compelled to describe a circle. A stone twirled around in a sling, is another familiar example. The sun, then, must revolve on its centre, because it is acted on by two forces. The one of these is termed the centrifugal force, or that by which it tends to throw off its parts into straight lines; and the other

centripetal, or that by which the parts are drawn towards the centre. These forces act on each of the heavenly bodies. What force actually is, we know not; and with motion, in the abstract, we are totally unacquainted. All that can be conceived of them is, that a body having its state changed from that of rest, or, in other words, being conveyed from one point in space to another, is put in motion, and that motion is the effect of force. But it does not appear whether this force and motion are any thing more than mere relative terms. Thus, if a stone is taken from a state of rest and thrown, then, while it is passing through the air, force is said to be acting on it, and keeping it in motion. And were there no air to resist its onward course, and no material globe to draw, or attract it downward, the stone would continue to move in the same direction and at the same speed for ever.

But although it is impossible to show what force and motion are, apart from bodies which are changing their position in space, and therefore said to be in motion because acted upon by some force, yet it is fully within the scope of mechanical principles to determine the relations of force, mass of matter, and velocity. For example, it is most easily shown, that the force which would send forward a mass of matter weighing one hundred pounds at the rate of one hundred yards in one second of time, would move forward one thousand pounds of the same matter only ten yards in a second; or it would drive along one pound of that matter with a velocity of ten thousand yards in one second; that is, if there were in none of these cases any resisting medium. But if there is a resistance either of air or water or friction, then it is found that a given force is less and less efficient as the velocity is increased, even though the weight of matter moved is correspondingly decreased. To the movement of the heavenly bodies very little if any resistance is offered. The general idea has been, that they roll on through perfectly empty space. Some recent observations on comets, seem however to lead to the conclusion, that there must be a very attenuated matter filling space, and presenting a slight resisting medium to the advance of the planetary bodies.

In animal mechanics, and also in practical mechanics, it is a principle, that what is gained in time or velocity is

lost in power or force. If a limb is fitted to rapid motion, it is supplied with a greater proportion of muscular power. The deltoid muscle which raises the elbow, is a very striking illustration of this arrangement. To elevate the elbow twenty inches, the muscle contracts only one inch. If now a weight has to be raised that shall bear on the elbow, it is just similar to having a beam twenty-one inches long, suspended at one inch from one end and twenty from the other, and then hanging fifty pounds at the long arm and fifty on the short one to balance each other; so that the muscle exerts a power equal to one thousand pounds whenever a weight of fifty is raised at the elbow. The case is much the same with many other joints of the human body, and also many of the motive powers of beasts, birds, and fishes. The principles of mechanics are in every instance in nature applied in the best possible manner, and with mathematical exactness, for the attainment of the end to be gained.

In the application of mechanical principles to practical purposes, as in machinery, architecture, and the thousand arts of life, it is as it were copying from nature, or rather the operations of God. Men ascertained by observation how force was applied and resistance overcome in creation around, and they had recourse to the very same methods on a small scale to attain similar ends; and thus, from the employment of the simple lever to move a block of wood or stone, to the most complex piece of mechanism, the very same laws govern the movements, the power or force, the resistance overcome, and the operations performed, as those which regulate in the planetary bodies and in every animal machine. The system of nature is one great machine, and every living being, from the whale to the animalcule, is a machine. But there is this immeasurable difference between the human machine and either that of the heavens or that of an irrational creature, that while these move only as they are moved, man is a self-acting machine; in other words, as, whatever force or power may be in the abstract, it is originated by mind: and the human mind is so far an image of the Divine mind, that it can apply the principles of mechanics to the almost indefinite accumulation of power, and to the creation of a new state of things. Man can make a machine,

and man can regulate and improve the machine termed his body. This no other earthly being but man can do. And as man is thus gifted with the capability of creating and improving, and is thus at least a faint resemblance of his Maker; and as, too, he is endowed with faculties for unfolding the laws of nature and applying them to his own use—faculties to penetrate the heavens and observe the mechanical principles on which they are constructed, and kept from age to age in motion—faculties to trace out the connexion of these same principles with every moving atom on the earth, whether animate or inanimate, and ascertain their bearing and effects in astronomy, geology, and zoology, and in all the physical operations of living beings,—man must be destined for something higher than either to act as a mere machine, or only to produce inanimate machines, and then die—must be designed for nobler pursuits and pleasures even in the present life, than bending all these creative, godlike powers of his mind to contrive to get wealth, gratify animal appetites, and destroy the relish for, and even nutriment of intellectual and moral enjoyments. If man destroy, he is to destroy for good; if man create, he is to create for good. For this the glorious vista of science is thrown open to his view; for this has God adapted the external universe to man, and man to the external universe; for this is the human mind made so far superior to brute mind, and so infinitely exalted above inert matter, that it might ever operate for good, and put forth its energies only to attain growing, purified pleasures, and attain by experience the knowledge that it is of more intrinsic value than millions of worlds.

D. D.



THE 'STANDARD' AND 'COURIER' LONDON NEWSPAPERS, AND CHRISTIAN UNITARIANS.

IN the *Standard* of 26th November, appeared the following article:—"The *Times* in an able and well-timed article, under the head of Morning Newspapers, addresses some most useful hints to the Christian Dissenters of the Empire. Our contemporary enumerates several instances of the disposal of the higher patronage

of the Crown in favour of Socinians—a class whom we of the Church of England—whom a Wesleyan—whom a Calvinist—whom any Dissenter acknowledging the Holy Scriptures as a sufficient rule of faith, cannot admit to be Christians—a class with whom the Apostles of our Lord have forbidden us to communicate, even in the ordinary offices of life—a degree of rigour not enjoined in the case of the unconverted Jews or unconverted Heathens.”

When we read this tolerant exposition of the spirit of Church-of-Englandism, we hoped some individual of the maligned denomination would expose its bigotry. Nor were we disappointed. In the *Courier* London newspaper of the following week, appeared an excellent letter from one every way qualified to correct misrepresentation and vindicate truth, whether the calumniator be mitred or unmitred, the Right Reverend Father in God, Bishop Magee, or a nameless newspaper scribe. Dr. Carpenter has our best thanks for his letter, which was introduced by the following remarks from the Editor of the *Courier*:

“The ‘Standard’ and the Unitarians.—We make it a rule in general not to mingle in the controversies between other journals, or between individuals and our contemporaries. The baneful assertions of the *Standard*, however, in reference to a considerable body of our fellow-subjects, and its refusal to insert their vindication, as drawn up by a well-known and an able man, induce us to make this case an exception. Dr. Lant Carpenter’s letter may be instrumental in enabling many persons better to appreciate the doctrines of the assailed Unitarians: we can hardly expect that it will remove any unfounded impressions begotten by the writer of the *Standard*; for no person but one wedded to prejudice like himself, will speak of the Unitarians, who have numbered amongst them some of our greatest men—who are our fellow-citizens and share in all our pursuits, who improve our arts and advance our science—with greater abhorrence than of Pagans, Mahomedans, or Infidels; for with all these we are accustomed to share the charities of life.”

“*To the Editor of the Courier.*

“SIR,—The Editor of the *Standard*, after his baneful declarations on Saturday last, respecting the body to which

I belong, has refused us the justice of inserting the following letter, containing a statement of our opinions, on the plea, "that a newspaper is not the proper vehicle for religious controversy." His newspaper is continually made the vehicle of attack on others for their religious opinions; and the plea is, therefore, an unjust one. If you should see fit, as a matter of *social charity*, which is promoted by all knowing the opinions of others from themselves, to admit the letter into your Journal, I shall, both for myself, and for the many who think with me, feel truly indebted to you.

"Dec. 2.

L. C."

"To the Editor of the Standard.

"SIR,—In your leading article of the 26th instant, you not only say, with respect to the Unitarians, whom you term Socinians, that neither you of the Church of England, nor any Dissenter acknowledging the Scriptures as a sufficient rule of faith, can admit them to be Christians, but also declare, that they are 'a class with whom the Apostles of our Lord have forbidden us to communicate even in the ordinary offices of life.' We are often excluded from co-operation in objects of benevolence and general usefulness; but I never before saw a principle openly avowed by any man of ordinary intelligence and learning, which has for its direct object to exclude from communication 'even in the ordinary offices of life,' a class of men, who, if they do not agree with others in the *interpretation* of the Sacred Records, receive Jesus as their Lawgiver, their Saviour, and their Judge. As you have, through your widely extended journal, which is read by tens of thousands who read no other, imposed this terrible ban upon us, I appeal to your sense of justice for the insertion of the following statement of their opinions.

"The first and essential point is, that we solemnly reverence the divine authority of our Lord, believing that the spirit of Jehovah was communicated to him without measure—that his words are the words of the Father who sent him—that his mighty works were wrought by the power of the Father dwelling in him—that he was sent by him to be the Saviour of the world—that to execute the purposes of his wisdom and love he voluntarily

submitted to the death of the cross—that he was raised from the dead by the power of his God and Father, and by him appointed to be the Sovereign and Judge of all mankind—and that he will come, in the glory of his Father, to raise the dead, and to render unto every one according as his works have been. Some among us believe that he existed before his human birth in a state of glory and happiness; but the general belief among us is, that as to nature, he was in all things like his brethren, though without sin—‘the Man Christ Jesus.’ We all reject the doctrine of the *deity* of his person, as not taught by revelation; but we reverence the *divinity* of his mission, of his authority, of his prerogatives, of his power, of his work, of his character, of his word. We look for salvation only on what we conscientiously believe to be the terms of his Gospel; we deem ourselves indispensably bound to obey him; we own no other rule of faith than his word, as delivered by himself or by his Apostles; and we desire to yield him grateful love and veneration, for the excellences of his character, and for all that he did and suffered for our salvation.

“We reverence and value the Holy Scriptures, as the faithful records of the communications of God to the children of men; and we search them, earnestly and seriously, as containing the words of everlasting life—being solicitous, in all cases, to know what the Original Record really was, and what was the true import of it—to know, in short, what Christ and his Apostles really taught.

“Under the solemn conviction that we are thus commanded by the Lord, we confine the worship of adoration and prayer, and direct the supreme affections of the heart, to Jehovah, the one only living and true God. We worship the Father, and him only, in the name of our Lord Jesus Christ. We believe that no other direction of adoration and prayer is consistent with the precepts and example of our Lord; and we have a joyful conviction that, if we ‘worship the Father in spirit and in truth,’ we are ‘true worshippers.’—This is the great principle which separates us from all other classes of our fellow-Christians; and this we deem imperative. We pray to Him alone, to whom alone Moses and the Prophets, to whom alone

Christ and his Apostles prayed, and taught us to pray; and we believe that in this we 'honour the Son'—reverentially obeying his command, 'After this manner pray ye.'

"We believe that Christ Jesus is the appointed Mediator of divine mercy to mankind; that through him we have received the atonement (katallagee, Rom. v. 11), the word of reconciliation (katallagee, 2 Cor. v. 19), the at-one-ment. And, since the great purpose for which he came—viz. to bring in the dispensation of pardon and guidance, and spiritual aid, and everlasting life, for all mankind—could not have been executed except by his voluntary self-sacrifice, we know that 'in him we have redemption, through his blood, the forgiveness of our sins.' We believe that the death of Christ has its operation on man, not on God. We rest our hope of pardon and final acceptance, on the mercy of God in Christ Jesus.

"Such are, in substance, and essentially, the doctrines of the Unitarians; and from a long and extensive acquaintance with the Unitarian body, I do not hesitate in the conviction, that this view of their doctrines would be generally accepted among them. Such men—humbly and dutifully receiving Jesus as the Son of God, 'sanctified and sent into the world' (John x. 36), by the merciful Father of all, and desiring to be his, now and for ever—you would lead your numerous readers to exclude even from the ordinary intercourses of social life!

"I could not conjecture on what you rested your extraordinary declaration, till I recollected the words of the Apostle John in his Second Epistle (ver. 9-11), respecting abiding in the doctrine of Christ. If this be your reference, I—in my solemn and earnest conviction as to the doctrine of Christ, resting on his own words in John xvii. 3, Matt. vi. 9, Mark xii. 29, 30, John v. 30, and other places—might, with equal justice, represent you as under the apostolical censure and its consequences. But I am clear, from the spirit of the Gospel, and from the declarations of the same Apostle, that he refers to those only who were deceivers, and who abandoned the spirit and the obedience of Christ; and I would not willingly return evil for evil.

“ From the ill-judging denunciations of man, I turn with comfort to the word of him whose word cannot fail:— ‘ Whosoever (saith the Lord Jesus) shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.’ ”

“ LANT CARPENTER, Minister of the Gospel.”

“ The foregoing letter is here given, with some slight verbal variations, as sent to the *Standard* on the day it was written.

“ The term Unitarian, denotes one who holds the personal unity (or oneness) of the one God; who maintains, as the doctrine of Revelation, that Jehovah is one person, and that person the Father, ‘ the only true God.’ His creed is expressed by the words of Christ himself in John xvii. 3; and by his Apostle in 1 Cor. viii. 6. Among the earlier Unitarians, Socinus taught his followers to offer prayer and subordinate adoration to Christ himself. This the Unitarians of the present day (as stated in the foregoing letter), universally deem unscriptural; it is, therefore, quite erroneous to call them Socinians.

“ BRISTOL, NOV. 29.

L. C.”

The conduct of the *Standard* in this matter, is not singular. Vaunted orthodoxy could not long maintain its pride of place, if those who have subscribed “ slave ” to its dogmas were allowed to read both sides. The conduct of its advocates, lay and clerical, is thus illustrated by Dr. Watson, Bishop of Llandaff:—“ I once knew a divine of the Church of England, of great eminence in it, and deservedly esteemed a good scholar, who having accidentally taken up in a friend’s apartment, a book written by a Dissenter, hastily laid it down again, declaring that ‘ he never read *Dissenting* divinity!’ ” Such conduct might please the *Scottish Guardian* and the *Standard*; but wherein does it differ, in infallible assurance, from the Popery they rave against?

ON REWARDS AND PUNISHMENTS IN THE PRIMEVAL AGES.

THE destruction of one whole race of mankind by a deluge, with the exception of one righteous man and his

family, forming eight married persons, seems to have left an indelible impression upon our race; whose earliest traditions and records lead them back to such an event, leaving one family as the source from whence the various tribes and nations which now people the earth were descended. An excellent writer on "the progress of society," &c.* appears to have added considerably to the internal evidence of this and the preceding and following accounts which are given in the Scriptures, of the moral states of mankind, in connection with their progress in numbers, and the changes of their external circumstances, by the views which he has adduced of corresponding states of society, as now actually existing upon different parts of our globe. And what renders the evidence deducible from his treatise peculiarly unexceptionable, is, that he writes with no apparent view whatever to such an object. His design is simply to set forth the true science of the moral progression of human society; and the facts to which he appeals, are wholly taken from other sources than the books of which the Bible is composed. But as these embrace a long succession of events from the origin of our race to an age of considerable advancement, and exhibit views of the character and manners of mankind at very different stages of their progress—a work which presents us with delineations of the moral character as actually existing in the very different states of society which are found dispersed over our globe, and the order of their advancement, must, if both be founded in truth, coincide with the corresponding states as represented by the Scriptures.

Three marked differences appear in the moral characters of the antediluvians, viz.—that of our first parents in Paradise—of the antediluvian patriarchs, of which Seth, Enoch, and Noah, may be selected as prominent examples—and of the antediluvian world at the period of the deluge; and three corresponding states of society and of character, are pointed out by this excellent writer, as now existing upon the face of the earth. Whoever will carefully compare his accounts of character in "single families,"

* *Inquiries, Historical and Moral, respecting the Character of Nations, and the Progress of Society.* By Hugh Murray. Longman & Co. 1808.

in "a few families united," and in the "first stage of savage life," with the brief but important particulars which are related of the above three states in the book of Genesis, will, I am persuaded, trace a strong identity of features. It is much to be regretted, that this highly valuable work has not hitherto engaged a larger share of attention from the public; and it appears to be peculiarly desirable, that at the present moment, its principles should be well considered, and brought into a comparison both with the wild and injurious but still generally advocated dogma of the universal depravity of human nature, and with the far more just and rational views of "the Constitution of Man," which are now engaging so large a share of interest, though in connection with a system of "phrenology" which subjects the brain to so many divisions and subdivisions, as appear much more adapted to embarrass than promote the freedom of its exercise; while it assumes to determine on the characters both of individuals and their offspring, with a moral certainty which nothing but the best established laws of science, clearly traced to its nicest applications, can justify. If indeed the principles of Mr. Murray, as founded on the gradual rising and branching out of mankind into different states of society, coinciding with the corresponding state as described in the Scriptures, be founded in truth, it appears that the intricate scrutiny which the phrenologists would institute into the precise formation of every human brain, is superseded, and that all that is requisite to the formation of character, at least as a general principle, is, the placing the human being in circumstances with regard to his social connections, which are best suited to the gradual formation and developement of his intellectual and moral powers.

But my present design is chiefly to call the attention of your readers to the intimate connection between sin and mortality, and between their opposites, righteousness, life, and immortality, which the destruction of one whole generation by a flood, and the preservation of eight righteous persons from the general catastrophe, in its connection with preceding and subsequent events, clearly and affectingly manifests. Adam was "made out of the dust," and was soon after his formation warned, that as his life depended on the good pleasure of his Maker, disobedience to his

command would incur the penalty of death, or the extinction of that life which he enjoyed; whereas a continued course of obedience would procure the continuance of life to an indefinite, or even an endless duration. He sinned, and thereby incurred that penalty, but the sin being attended with some mitigating circumstances, such a reprieve of his sentence was granted, as that though from that time forward he was destined to a life of labour and sorrow, yet, probably from the ameliorating effects of this discipline and of the new family relations into which he was introduced, we find his life continued to the extraordinary period of 930 years. A similar length of days was extended through the line of his posterity by Seth; and, on his becoming a parent by the birth of his son Enos, a time is marked when "men began to call on the name of the Lord." That this is a phrase strongly expressive of the spirit and practice of piety, as the means of procuring the Divine favour in the preservation and continuance of life, appears from the corresponding passages as applied to the Christian converts, Joel ii. 32, Acts ii. 21, "It shall come to pass, that whosoever shall call upon the name of the Lord, shall be delivered" (or saved). "The same Lord," saith the Apostle, Rom. x. 12, 13, "is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved." This salvation, in the case of the antediluvian patriarchs and the docile race over whom they exercised their mild authority, was evinced and in part realised by the long and tranquil enjoyment of the present life, in which their combined efforts in mitigating the toils of agricultural labour cherished, to a wide and growing extent, the social affections of that large and increasing *family* of human beings; while the final absolute deliverance from death, as formerly indicated by the tree of life, whose fruit, symbolizing immortality, was withheld only for disobedience, and the predicted mortal wound on their great enemy sin, was realised in one of the most distinguished among them for his uniform undeviating piety. Their elevated devotion, filial, like the kindly homage they yielded to their patriarchal superiors, obtained for them the high appellation of "the children of God" (Gen. vi. 2)—an appellation which, in the New Testament, was adopted as the dis-

tinguishing epithet of our Saviour himself and his disciples as compared even with Moses and the ancient prophets; to whom the humbler appellations of "servants" and "messengers" in the divine household are applied. "Behold," says the beloved Apostle, "what manner of love the Father hath bestowed upon us, that we should be called *the sons of God*, now are we the sons of God, and we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 1, 2. "The promise which was given to *these* children of God, was "eternal life," chap. ii. 25; and as death is the punishment of sin, so a deliverance from this doom to a state of immortality, seems to be the idea uniformly indicated in the Scriptures by the use of this phrase. Thus the resurrection of our Saviour is viewed by Paul, as predicted by the Psalmist in the words, "Thou art my Son, this day have I begotten thee" (compare Ps. ii. 7, with Acts xiii. 33); and Christ himself has many allusions to this connection between a filial relation to the Supreme Being, and a state of immortality. His words, in answer to the Sadducees (chap. xx. 36), are very express: "they are children of God, being children of the resurrection." It appears to be upon this principle that the words of God to Moses, "I am the God of Abraham, of Isaac, and of Jacob," furnish a proof of the resurrection. He is not the God of sinners who have undergone their final doom, but of persons who have either actually or in his appointments experienced a complete deliverance from this state of condemnation, and are arrived, or are destined to arrive to "the glorious liberty of his children." May we not with equal confidence conclude, that the pious descendants of Seth, while they continued devoted to the true God, and led lives of tranquil industry, of filial submission to their patriarchs, and of brotherly love among each other, under the appellation of children of God, were in like manner children of the resurrection—chosen of God to a happy redemption from the grave?

According to Mr. Murray, a highly virtuous character is the result of such a state of society, as that which must have arisen from the first formation of mankind into "a few families united." "Of all states of uncultivated society," he observes, "this is the best and most amiable.

The progressive principles, food, numbers, and intercourse, seem to exist in that moderate degree, which gives scope to the affections of nature, without stimulating them to any violent and pernicious excess. Hence though, as individuals, the members composing it, must doubtless be liable to that imperfection which is inseparable from humanity; yet there is hardly a virtue, in which, as a society they do not excel. Above all, gentleness of manners, a kind and affectionate disposition, seem to be leading and universal features." For an example of "the finest picture of primitive society," which the author had "anywhere met with," I must refer to page 194, and some following pages of his admirable work; the counterpart of which has been witnessed in some descendants of our own nation, and of the inhabitants of Otaheite; who, though originating from a stock the most unpromising, yet from their settlement in a small solitary island of the Pacific Ocean, within the space of about forty years, they had so gradually increased in numbers, in property, and in social union, under their patriarch, John Adams, as to form one of the happiest and most virtuous, and truly pious societies in existence.*

T. P.

(To be concluded in our next.)

IGNORANCE INCONSISTENT WITH INDIVIDUAL, DOMESTIC, & NATIONAL HAPPINESS.—No. I.

THE evils of ignorance, which make the subject of the following observations, is no new, nor indeed very pleasing topic. But as we aim not at novelty, but usefulness, the oldness of the disease shall be with us but a stronger motive to do something within our sphere for its remedy; and we shall not be disappointed, if only by repetition we can increase the effect of homely wisdom and common sense. In speaking of ignorance as it is connected with the masses of this or other countries, we have no desire to underrate the character, intelligence, and real acquisitions of our industrious and operative population. Absolute ignorance, in any state of society, is not possible; and especially in such a condition of community as our own.

* See "Account of the Mutineers in the Bounty."—*Monthly Repository of Theology, &c. for 1816.*

No one that has his eyes, and ears, and understanding open, can entirely fail to catch some little of the knowledge that is floating so thickly on the stirring waters around him; and no man, who has a single earnest pulse in his nature, can stand unmoving and unmoved amidst the conflict of thoughts, parties, and opinions, which give so remarkable a character to our own times. In many instances, too, where existence is itself a struggle, the cares and the difficulties which beset the poor, not only demand the labour of the body, but sharpen the faculties of the mind. The possession of mechanical skill, and the ability to use it, is so far knowledge; and this have thousands, if they have nothing else. Those who do any thing well, are not wholly ignorant; and it would be both ungrateful and unjust, to count as little that combination of labour and experience which builds up the glory of a nation, creates its enjoyments and wealth, and clothes it with embellishment and strength.

But even this acknowledgment to the working class would be slender justice, and far, indeed, below the truth. In that class of men are minds of sturdy thinking and of vigorous grasp. In that class are men whose names are written as with a pen of adamant, on the page of their country's annals,—not in its tears, but its prosperity, and with a depth of impression which can never be effaced, whilst that country has a place amongst nations, or a language amongst men. The showers of a season may wash away the tracks of a Wellington; the improvement of a world, but freshens the memory of a Watt. In saying this, we have no desire to dishonour the soldier's laurels, that were fairly won; but we may be allowed to prefer the olive of the artist, which, steeped neither in tears nor blood, but sown in peace, must in peace spread forth its beauty, and flourish in its immortal fruits. Watt had once been an operative mechanic; not of the coarser trades, but still a mechanic. And there is Ebenezer Elliot, not less mighty in the spirit of song than others of his order have been in the power of science, who chanted not the rich man's praise, but the poor man's poetry—bade misery arise in pallid and stern majesty, and gave hunger a voice of harrowing eloquence, to proclaim her starvation, and call for bread. The muse

visited the bard of the corn-law rhymes at his bench. She kissed her infant Burns in his smoky hut, breathed her fire in his heart, and left her honey on his lips; and when next she sought her favoured son, she “found him at the plough, and threw her inspiring mantle around him.” Shakspeare, too, was of the people—Shakspeare, who seemed to have in himself the whole heart of humanity, whose name is a deathless word, and whose writings are a universal voice. As we are devoting these passing remarks to the honour of the people, there is one individual we would not willingly pass over, I mean Robert Nicol. His name is worthy of being inscribed and borne on the people’s breast-plate; a true bard he is, and a high-souled man, with his heart in the right place, and a hand that may have been soiled by labour, but never by dishonour—whose flight, like that of the unchained eagle, is bright, bold, and upward—whose lips breathe fire on his harp, with a spirit as free as his sounds are sweet. Men such as these, it is true, cannot be very numerous in any rank; but still these names, and more than would fill this whole article, remain to show, that the stuff does exist deep in the popular masses, to make true hearts and noble minds. Unfortunately, as the masses have yet been, these names seemed but as lights on higher spots, that revealed around them, not a cheerful prospect, but a dreary wilderness. Great capacities for happiness, unbounded materials of improvement, are within the soil of the popular mind; but they have long lain under a deep and chilling frost; yet brighter and warmer suns are rising, the seeds will be quickened into life, and the desert will rejoice and blossom as the rose.

It would be as great a waste of argument, to set about proving that deep and gross ignorance is mixed up with all our boasted civilisation, as it would be to show the sun was not up at midnight. It is a darkness visible, that falls painfully on the eye wherever it turns. Ignorance, with all its attendant degradation, broods over the face of society. It is the bane of home; it is the demon of the dram-shop; it is the pauper of the workhouse; it is the evil spirit of the prison, with all its leagued and thousand crimes.

That ignorance is a great evil, we know from the sight

of the eye, and the hearing of the ear. That it is a great evil, our very nature tells us; for an enlightened soul is a healthy soul, and a healthy soul, to take the very lowest view, forms as necessary a part of happiness, as a healthy body. A very ignorant being, I admit, may have something of a peaceful brute's contentment, if he possess the necessities of life, and be of a gentle nature; but the happiness worthy him who is made in the image of God, must not leave that soul itself unregarded, in which the likeness to God consists. We may and do grow contented with any state in which necessity or habit binds us, and perhaps none is more common than that of contented ignorance; but by any perversion of language, to call ignorance happiness, is just the same as to call darkness light. A captive may be contented in his dungeon, and be satisfied with the company of a spider; but to say that he is as happy as the man who walks the free earth, under the broad canopy of heaven, looks upon the daily sunshine, and rejoices amidst the faces and friendship of his kind, is arrant nonsense. And yet there may be immeasurably a greater difference between the man whose mind is chained in the dark cell of ignorance, and him whose spirit walks abroad in the free majesty of knowledge.

The fact is, ignorance is not accordant with any high degree of happiness, even though we should make happiness consist in mere bodily enjoyment. To illustrate the truth of this, let us take an extreme case; and to find that extreme case, let us go step by step down the pathway of civilisation, to the savage state. There have been those who wished to startle people, rather than to instruct them, and they maintained that this was the happiest condition of man. But all who looked on it with a fair and unblinded judgment, confess it to be the worst form of existence; and it certainly is the most ignorant. Their wretchedness, in this state, consists not simply in the suppression of the human mind, but in the endurance of the human body. From the pitiable beings in this condition, the powers of man and the resources of nature are alike concealed. Their state is at once comfortless and gross. The lowest means of life are not always in their possession; a terrible uncertainty hangs continually over them; famine on their threshold, and wretchedness in

their habitations. Where nature has been abundant, their cruelty mars her bounty; and where she is barren, eternal struggle is their hard inheritance. Their misery and ignorance exactly correspond: the one is always the fair measure of the other. When the uninventive, unintellectual nature of a savage life is considered, and when in connection we take into account the incessant demands and vicissitudes of our nature, it is not wonderful, that under such circumstances, the number of human beings should be miserably scanty, and that life should be short, painful, and uncertain. This position agrees with the most respectable testimonies. "Human ignorance, apathy, and indolence," says Dr. Southwood Smith, "may render the duration of life, in regard to large classes and entire countries, short; human knowledge, energy, and perseverance, may extend the duration of life far beyond what is commonly imagined."* "Savages," says Dr. Brigham, "are usually more feeble than civilised nations. Le Pere Fague, who lived much among them, says he scarcely saw an old man; Raynal asserts the same thing of the savages of Canada; Cooke and La Perouse of those of the north-west coast of America; Mungo Park of the Negroes; and Bruce of the Abyssinians."†

This appears bad enough, if we view it in no other light than its direct physical causes. But the case assumes a still darker aspect, when we look at it in its moral and intellectual sources; and even here, not so much in degrading the soul, as in causing privation or pain to the body. It is a melancholy reflection, that those things which, when well cultured, cause man's greatest bliss, a debasing ignorance is capable of turning to his most baneful curse. Take, for instance, his social nature. Human society was made to be the joy of earth; but in this state of depraved ignorance, it becomes an appalling terror. Broken up into tribes, they are the more inveterately separated in spirit, as they are near each other in position; hating one another with a more deadly hatred, and destroying one another with a more inexorable ferocity.

Again, government, which was intended for mutual

* Phil. of Health, 130, 131.

† Brigham on Mental Cultivation, p. 97.

defence and social order, becomes, under these influences, the fierceness of strength over weakness, and the murderer of man instead of his protector. An African or New Zealand chief—a naked ruffian, in the brutality of power over ignorant wretches, will send a tremor of awe amongst creatures not materially different from himself—will sit morosely in his hut dispensing slaughter, and look around him with a fiendish pride on the fence of his court, which he has garnished with the skeletons and skulls of his murdered victims. Nor is it merely confined to the very lowest grade of nations. The ignorant Turk, Ali Pacha, with his remorseless barbarity, unpitying heart, and iron hand, was one of the most sanguinary tyrants that ever disgraced humanity or cursed God's earth. Another ignorant miscreant of the same class, and of a congenial spirit, gloried in being called "The Butcher!" and his baptism, for the name, as was fitting, was in the lava of human blood, and with the shriek of human agonies. Religion, too, which, when well perceived, is the guide of life and solace of death, is made amongst the poor debased creatures of heathen population, an instrument of deadly terror and torture. In these places, ignorance, assuming the name of sanctity, commits more atrocities, and torments more victims, than all other causes put together. Human beings, by thousands and tens of thousands, perish, and in circumstances the most revolting; the mother casts off her infant, and the child abandons his parent; and even infatuated devotees become themselves the voluntary victims, as we are aware, to their gloomy superstitions. Captain Cook, if I rightly recollect, records the fact, that when a chief in the South Sea Islands died, scores, sometimes, of the common people were sacrificed on the occasion, as if to make them feel, that even the very corpse of the oppressor had power to afflict them. Now, the merely bodily sufferings alone, which result from these combined influences of ignorance, are themselves enough to make the blood run cold, and the heart grow sick.

H. G. P.

“THE SCOTTISH GUARDIAN” AND CHRISTIAN
UNITARIANS.

“WE do not know whether the *New-York Observer*, a Presbyterian journal, reckons Unitarians among the number of *Christians*; but on this side the Atlantic, we *Presbyterians* judge that they are *not entitled to the name!* But we cannot at present enter upon the kind of religion professed; take it of any kind, and the state of things is bad enough. We are far, very far from rejoicing, that America should exhibit such features. God knoweth we feel for them deep sorrow of heart. And our regrets are certainly not lessened, by observing the confident tone in which they speak of themselves. Witness the following: ‘Let us rejoice! that even thus, many confess openly the name of the despised Nazarene.’”—*Scottish Guardian Newspaper*, Nov. 22, 1836.

The “Scottish Guardian” is the mouthpiece of the Church of Scotland, in the City of Glasgow—the great conservator of morals and religion in this populous district. With more than Catholic infallibility—the “*infallible assurance*” of Calvinism—it proscribes persons, and denounces opinions opposed to its own dark and intolerant faith. It raves against Popery, whilst would-be Pope is inscribed on every page. It uplifts its pious testimony against Athanasian Catholicism, whilst it would bolster up Athanasian Church-of-Englandism. It recoils from the charge of heresy, when fulminated from Rome on Protestant schism; it apes Rome in fulminating the same charge on those who differ from its peculiar Standards. It fraternises with “black Prelacy,” and unchristianises Unitarians. It knows not what spirit it is of, when it assumes all Christianity to itself, and denies that Lardner and Locke had any. There was a period in Scottish history, when such a spirit might have been dreaded; it is now only to be despised for its arrogance, or pitied for its imbecility, except as it may confirm prejudice and perpetuate bigotry. It is not the talons of old Pope alone which have been pared; a free inquirer may approach even “old priest writ large,” without fear of bodily injury. “The power of the keys,” is not backed by the power of the civil magistrate. It may be formidable still to

those *within* the pale of the Kirk, locking them fast within the dungeon of an unchanging and unimproving "Confession of Faith"; preventing them from having dealings with the Samaritans of Unitarianism, and preserving the spotless robe of Calvinism from being stained by the contaminating touch of the intercommuned and unchristianised heretic. But to those to whom Christian truth has opened the prison doors, and who are rejoicing in the liberty wherewith Christ has made them free, "the power of the keys" is as apocryphal as the prowess of Jack the Giantkiller. Children in understanding may wonder at the one, and stand in awe of the other; those who have become men, "put away childish things."

And yet such be the *Guardians* of the religion, and the Establishment of the land. Melancholy is it, that the very first principles of Christianity and of Protestantism, have yet to be learned by such guides of the public mind. Is the "Scottish Guardian" a Master in Israel, and knoweth he not these things? Before no such court as that, will the Unitarian plead his right to the name of Christian. To no such inquisition will he yield his possession of the honoured title. He is the freedman of Christ, not the subscribed slave to a human creed—his faith is derived from the Bible, and not from the Westminster Confession, and to his own Master he must stand or fall.

The "Scottish Guardian" once made merry with the present Pastor of the Unitarian Congregation of Glasgow, because he had held up ANDREW DUDITH as the only individual among the Reformers who thoroughly and practically understood the great principles of Christian liberty. In its ignorance or its presumption, it asked who this man with the uncouth name could be. It knew of Knox, and Henry VIII. and Luther, and Calvin, but of the man who claimed liberty of thought for others as well as himself, who protested against the *spirit* of Popery as well as the name, it had never heard. Some years have passed since the "Scottish Guardian" made this parade of its ignorance, and its pages prove it to be no wiser yet. Let it ponder the following passage of *Martineau's Rationale of Religious Inquiry*, and mend its spirit:

"The Reformation, and all the churches it created, are full of the history of persecutions, which for cold-blooded

atrocities, were never surpassed. I ask in vain for more than a single name among the first Reformers, whose reputation is free from the disgrace of confounding heresy and crime. Socinus defended the use of force in the suppression of error; Luther employed it; Calvin, Beza, and Melancthon dealt relentlessly in the persuasion of the prison and the stake. Their hands were dipped in blood; when we praise them, fetters clank in the ear of memory and interrupt us. But I forbear; there is a tribunal above, to which they have all been summoned: Luther has already answered there for the banishment of Muncer; Calvin has told to the unerring confessional of the Universal Father, the tale of the tortured and murdered Servetus; and I therefore close my accusation against their Protestant infallibility, by quoting the noble rebuke which it received from one contemporary pen that was never dipped in gall, or sold to Mammon, or tipped with fire. There was a Reformer in Hungary of the name of Dudith. He recoiled from the horrors of his companions in the Reformation, and dared to expostulate with Beza of Geneva, in these bold terms. ‘You contend,’ he says, ‘that Scripture is a perfect rule of faith and practice. But you are all divided about the sense of Scripture, and you have not settled who shall be judge. You say one thing, Stancarus another. You quote Scripture, he quotes Scripture. You reason, he reasons. You require me to believe you. I respect you; but why should I trust you rather than Stancarus? You say he is a heretic; but the Papists say, you are both heretics. Shall I believe them? They quote historians and fathers; so do you. To whom do you all address yourselves? Where is the judge? I love liberty as well as you. You have broken off your yoke; allow me to break mine. Having freed yourselves from the tyranny of Popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty for only doing what you set them an example to do?’”

Dudith’s letter to Wolff breathes the same truly noble and Christian spirit. “Tell me, my learned friend, now that the Calvinists have burned Servetus, and beheaded Gentilis, and murdered many others; and banished Bernard Ochin, with his wife and children, from your city,

in the depth of a sharp winter; now that the Lutherans have expelled Lasco, with the congregation of foreigners that came out of England with him, in an extremely rigorous season of the year; having done a great many such exploits, all contrary to the genius of Christianity, how, I ask, how shall we meet the Papists? With what face can we tax them with cruelty? How dare we say, Our weapons are not carnal? How can we any longer urge, Let both grow together till the harvest? Let us cease to boast, that faith cannot be compelled, and that conscience ought to be free."

THE SELECTOR.—No. I.

"THE Gospel of Jesus is my religious code; his doctrines are my dearest delight; his yoke to me is easy, and his burden light; but this yoke I would not put on; these doctrines I could not admire; that gospel I would not make my law, if reason, pure reason, were not my prompter and preceptress. I willingly profess myself a sincere, though unworthy disciple of Christ; *Christian* is my name, and *Catholic* my surname. Rather than renounce these glorious titles, I would shed my blood; but I would not shed a drop of it for what is neither Catholic nor Christian. Catholic Christianity I revere wherever I find it, and in whatsoever sect it dwells; but I cannot revere the loads of hay and stubble which have been blended with its precious gems; and which still in every sect with which I am acquainted, more or less tarnish or hide their lustre."—*Dr. Geddes, a Roman Catholic.*

Church of Englandism.—"The *Devonport Telegraph* is scandalised at certain sentiments, uttered by the Lord Bishop of Exeter, at a recent visitation at Truro. After some brief observations on the Lord's Supper, his Lordship, it appears, said, that 'in the Church only is the promise of pardon.' The declaration of Christ to the Apostles was equally made to all their successors to the end of time—'Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained.' 'We possess the power,' said his Lordship, 'to give to

men the full and free absolution of all their sins; and, in the service, the Minister not merely proclaims God's pardon, but actually conveys remission of sins to those who truly repent, and believe the Gospel.' Our contemporary calls on the clergy to disavow a doctrine so essentially Romish."—*London Examiner*.

[They cannot disavow it while the Common Prayer-Book remains, and they have *sworn unfeigned assent and consent* to all its statements.]

“THE writer of an article in the December number of the *British Critic*, the organ of the High Church party, labours to prove, that there is really but little difference between the Roman Catholic and Anglican Churches; and is quite indignant at the imputation of Dr. Wiseman, a learned Catholic divine, and one of the editors of the *Dublin Review*, that the Church of England rests upon the authority of the Bible alone. ‘The Evangelical party and the Dissenters may be of that opinion, but Church of England orthodoxy is of a different description.’ The reviewer, like Lord Wharncliffe, would prefer a Catholic establishment to the Voluntary principle. The article in the *British Critic* is stated by a correspondent of the *Morning Chronicle*, to have been written by Mr. Newman, the head of the opposition at Oxford, to Dr. Hampden, whose crime, we suppose, was not being sufficiently Papistical for the Church and King gentry.”—*Spectator*.

“THE Church of England man is a sectarist, partly Papist, partly Protestant. He is a Protestant, because he asserts the sufficiency of the Scriptures; he is a Papist, because he, in the same breath, requires assent to certain additions to those Scriptures. He is a Protestant, because he has separated from the Church of Rome, upon the plea of the right of private judgment; he is a Papist, because he refuses the same liberty of separation to his brethren. He is a Protestant, because he maintains the unrighteousness of persecution, when he is himself the sufferer; he is a Papist, because, when opportunity offers, he has always shown himself a persecutor in his turn. The Church of England clergyman also is a Papist, be-

cause in his liturgy is found the Athanasian creed; he is a Protestant, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a Papist, because he subscribes the Thirty-nine Articles; and he is a Protestant, because he does not believe them.”—*Dr. Jebb.*

“Go now, presumptuous priest, go preach the doctrine of the Articles. The daring spirit of Infidelity shall accompany thy progress; mitred corruption shall sit enthroned beside thee; and every vice which deforms our nature, shall be found in thy retinue. Yet go on fearless in thy course. Inflated by pride, misled by passion, with hypocrisy for thy guide, in imitation of the worst of Popish saints, in opposition to the voice of reason and the Gospel, and in defiance of thy own convictions, denounce damnation, and fulminate the everlasting terrors of avenging Heaven, against all who shall dare to differ from the Established creed. Be the god of conscience, penetrate the heart, be the advocate of intolerance, the adversary of every scheme of reformation. Be the patron of each vice, the scourge of virtue, the enemy of thy country, the enemy of man. The wise man shall despise thee, the friend of human nature shall detest thee; but Administration shall promote thee to great honour, and the Episcopal bench shall hail, with songs of gratulation, thy success.”—*Dr. Jebb, 1772.*

REVIEW.

A Discourse concerning Creeds, their Origin, Authors, and Effects; by J. Scott Porter. Mardon, London; Duncan, Glasgow; Archer, Belfast.

THIS is a good, a great, a glorious sermon. It is good, because its reasoning, its spirit, and its aim, are all good, very good. It is great, because it is the manifestation of great powers, holding up to public view, in the blaze of intellectual light, a subject of great and stirring interest. And it is glorious, because it eloquently advocates the glorious principles of perfect religious freedom, entire emancipation from the fetters of creeds, the domination

of creed-makers, the thralldom of that deity made by man of iron, brass, and clay, and set up in the plains of Great Britain, under the name of State Religion. That there is a principle of religion inherent in man, which may be, which ought to be, and which has been, and is often well and blessedly directed, Mr. Porter very strikingly exemplifies. This principle he rightly and philosophically takes to be inseparable from the constitution of man; nor will any who have read the clear demonstrations of Combe's *Constitution of Man*, withhold for one moment their assent to Mr. Porter's statement. Nor will such persons be in the least disposed to dissent from any one of his statements respecting the woful perversion and abuse of the religious principle, in bigotry, fanaticism, and persecution, blended, as these have been, with creed making and maintaining.

Of the authors of creeds and articles of faith, the portraits are dark and disgusting, but unfortunately the likenesses are but too true to the originals, too faithful prototypes of the savage systems which the men devised, too sadly ominous of the dire effects of those metaphysical riddles and dogmas which they and their followers have prostituted language by calling theology, evangelical faith, orthodox religion. If courts of equity take away the chapels and endowments of Christian congregations, because they repudiate creeds, renounce spiritual domination, and make the Bible alone their rule of faith, they will not thereby put down, nor even arrest freedom of thought, unless they can, by an Equity-Court decision, annihilate all such minds as that from which emanated this very excellent sermon. All else is stopping the mighty torrent of the ocean rolling in on the expanded beach, by casting pebbles into its waves.

MONTHLY RECORD.

JANUARY 2, 1837.

TRUTH is indeed mighty. It is like the sea at flood—ever onward; its waves are bold, adventurous, persevering; it scruples not, gentle fluid as it is, to proceed to the onset against adamant. Error, secure in its solid

square, presents its bristling bayonets to its impetuous charge; but Truth, undaunted and undisheartened, closes with the glittering phalanx—its adversary's flinty ribs at last become war-worn—and the bold-faced promontory of Ignorance bows its head to its fate, stoops to kiss its burial, and crouches to the ever-bounding surge, at last undistinguishable from the other peaceful valleys of the deep. It is a doctrine of geology, that the changes which take place in the earth's surface, are the results of the unceasing, restless, all-devouring spirit of the yeasty waves; that the sea, mysterious, sublime, eternal, resistless, reduces to its subjection almost illimitable continents; and that it has traversed, and will at last surmount by turns, every feature of the earth's fairest and most rugged proportions. But it has also been observed, that the ocean only surmounts one promontory to leave its former channel dry; that the millions of acres which now slumber under its power, were formerly fair and fertile regions of this globe's surface; while the solid earth, which bears and sustains the human family, was formerly the mighty couch of old ocean, which he has left dry, and discovered, as it were, by turning in his bed to the other side, restless and fitful in his troubled sleep. Thus it has also long been with truth. She also has glittered and rolled over the vast human continent of Babylon, and Nineveh, and Hindostan; but when her searching waters left these regions for Egypt, the mighty continent of error rose behind her as she advanced. Onward went her waves to Greece, and from Greece to Rome, and from Rome to Spain and Germany and England; but ever as she progressed, she permitted the dry land of ignorance to lift its head above her receding floods. We trust this is not always to be; we think there is reason to believe that this effect will cease. Printing diffuses knowledge—with knowledge comes the formation of opinion—with opinion, independence of judgment—with independence of judgment, the full and free developement of individual character—with this developement, liberty—with liberty, power, power on the side of truth, and that for the first time in the history of mankind.

Edinburgh, like many other places, is a standing monument of this doctrine. It is not so very long since the

profession of radical opinions in politics or religion, would have expelled a citizen from society. The name Unitarian was a passport to contempt—in some cases, to infamy. The universal diffusion of knowledge led to independence, and the Reform Bill produced new habits of thought and action. Men ceased to think in masses, because liberty entitled them to think as individuals: individuality of opinion has produced independence of action, and independence has produced truth. Unitarians whose courage was formerly hardly equal to the avowal of opinions which led to a kind of proscription, were incited to assert and vindicate their faith; they spoke as free and independent men. It has become the habit of the age to listen patiently; and Unitarianism is becoming in Edinburgh a profession as much respected and as little reviled by the public as that of other sects. Timidity has become emboldened by the success of intrepidity, and Unitarianism is rapidly progressing. Within twelve months the members of the Chapel were doubled; and within the last six months fifty new seats have been taken. The intrepid assertion of opinion among the members, has at last overcome the prejudices of the public against listening to the preacher at all. A man is no longer ashamed of being seen in our synagogue; and many that came to hear, remained to pray. The character of our excellent minister's discourses has attracted the right sort of hearers—persons of piety, of fixed religious principles, of devotional habits—men whose minds became unsettled as to the revolting doctrines of Calvinism, but who possessed deep and soul-sustaining emotions of faith. It was his and our good fortune, to attract to his ministrations an individual eminently characterised by these qualities. The Rev. D. G. Coghill was, until lately, one of the most popular local preachers among the Wesleyan Methodists of this City. He was beloved and respected by the whole body, for his unaffected piety—his talents, improved by a liberal education—his extreme earnestness—and his enthusiastic devotion to the cause of humanity. He first began to doubt the doctrine of the Trinity, by the perusal of works in its defence, and by observing that the texts whereon it was founded were either of doubtful authority or confessedly spurious. After many interviews (solicited on his

part) with Mr. Stannus; and on his mind, after the perusal of the works of Richard Watson, Wesley, Wardlaw, Pye Smith, &c. being thoroughly convinced of the truth of Unitarian Christianity, he resigned his situation in the Methodist Society, and connected himself with our congregation.

Yesterday, he delivered his first discourse in the chapel, to a very numerous, respectable, and attentive audience. It was fervent, evangelical, eloquent, and logical. Every one was pleased, delighted. The composition was in excellent taste, and the delivery earnest and effective. In the afternoon, an excellent congregation assembled; and in the evening, Mr. Stannus delivered a most powerful discourse to an audience so numerous, that great numbers could not be accommodated; and he has been requested to re-deliver the sermon on the evening of the 25th current.

EDINBURGH, 19th Dec. 1836.

Church Rates.—We are happy to see that our Dissenting brethren in England are at length practically awakening to this imposition. Church Rate Abolition Societies are forming in many places, and opposition to the unjust tax is rising in all quarters. This is as it should be. The members of the wealthy and gorgeous Church Establishment of England, the Church of the monarch, and princes, and nobility of the land, “*emphatically, the poor man’s church,*” cannot afford to pay for the washing of the surplices of their clergymen, the tuning of their organs, the cleansing of their pews, the bread and wine used at the Lord’s Supper, or the repair of broken windows and decaying roofs, and therefore strive to compel the Dissenters—the poor, despised, but conscientious Dissenters—to pay for these things! At a vestry-meeting of the inhabitants of Maidstone, lately held, a rate of *fourpence* in the pound was proposed by the Churchwardens. It was opposed in an admirable speech by Mr. Groser, the Baptist minister of that town, extracts from which alone we can give; and his amendment, seconded by Robert Cooper, Esq. a member of the Unitarian congregation. The show of hands against the rate was two to one. But a poll being demanded, the generous and high-spirited Churchmen carried it against their Dissent-

ing brethren *for this time*—we are persuaded, the *last* time. The principles of Mr. Groser's speech will be studied and pondered on before another rate is demanded; and it cannot be but that justice will triumph.

“ I should not have taken any part in the proceedings of this day, had I not been requested by a very respectable body of persons to lay before you the views and feelings of Dissenters, in reference to Church-rates. But, when I say that I have been requested to do this by gentlemen connected with nine different congregations in this town, you will not only regard my appearance among you with candour—you will also hear me with a degree of attention and patience to which I could have no personal claim. You are quite aware, that during the last few years there has been, in various parts of the kingdom, an increasing hostility to Church-rates; that in very many places the granting of a Church-rate has been opposed, and that in a large number of cases it has been opposed successfully. We participate in the feelings of our brethren on this subject, but we are apprehensive that their views are not well understood. And, allow me to say, it is as important to you, as it is to ourselves, that you should understand them accurately. It is for the peace and comfort of society, that all classes of thinkers should clearly see the lines of demarcation that separate them from each other, and that the walls should not be supposed to be higher or thicker than they actually are. It can scarcely be necessary for me to say, that we are not actuated by indifference to religion. The many thousands of pounds that have been voluntarily expended by the Dissenters of Maidstone, during the last twenty years, in erecting and enlarging their places of worship—the hundreds of pounds contributed by them annually for the support of their own ministers, and their large subscriptions to missionary societies for promulgating the Gospel in heathen lands—effectually roll away from us any such reproach.

“ We would not, if we could, interfere with your devotions, though we prefer our own. We recognise your right to think and act for yourselves, as fully as our own. It is only when you attempt to exercise authority over us, or to make us your tributaries, that we withstand you. But conscientiously disapproving as we do of many things

in the constitution of your Church, as well as in its administration, we do say that we ought not to be compelled to support it. We think that there is no equity in compelling us to assist in the promulgation of opinions which differ from our own, though accompanied by other things which we believe cordially. We think that there is no justice in compelling us to encourage practices, which we consider to be pernicious, by paying their cost, even though they may be observed and approved by better men than ourselves. We say, that when we have paid the expenses of our own worship, it is unreasonable that we should be called upon to pay the expenses of yours. If you were poor, we would do it voluntarily, as an act of kindness; but it is matter of notoriety that you are the rich. With you are the nobles of the land; with you are the body of gentry; with you are the most wealthy generally in all classes of the community. We are the poor, and you are the affluent; and we do wonder that you should wish to lay any part of the burden of supporting your religious services upon us. We do wonder that men of gentlemanly habits and honourable principles, should wish us to pay for the sacramental wine which enters their lips, when they know that we are, at our own cost, on the very same day, in other places, commemorating in a similar manner the death of the same Lord. We do wonder that you should wish us to embellish your sanctuaries, to furnish and repair your instruments of music, and to wash the official raiment of your ministers, when you know that we have to do all such things for ourselves. Gentlemen, you would feel this at once if our position were reversed. If accidental circumstances were to give us an ascendancy, and to place you in the condition in which we now are, how should you think it proper that we should act towards you? Fourteen years ago, the congregation with which I am connected, built at considerable expense the place in which we now worship. We received handsome donations from two or three liberal-minded members of the Establishment, and I was advised to apply to some others. I did in consequence write to two or three men of eminence, and from one I received a note which I will take the liberty to read, as I am sure the writer is a man whose high qualities the sup-

porters of this rate will readily acknowledge, and that his name will give weight to his sentiments:—

‘ Mersham Hatch, August 12, 1822.

‘ SIR,—I do not think I can, with any degree of propriety, contribute for the purpose you desire; as a member of the Church of England it would be inconsistent for me to do so. It is not for me to interfere with the religious principles of your sect, which I believe to be highly respectable. But with the opinions I entertain, if I were to contribute to the building of your chapel, I should suspect myself of being induced to subscribe from other than religious motives, and I think you would be of that opinion.

‘ I have the honour to be, your obedient Servent,
‘ E. KNATCHBULL.’

Now, what do you suppose I did on the receipt of this note? Did I send an officer to distrain the honourable Baronet’s goods? I could not; and Heaven forbid that any minister, in the situation I occupy, should ever have either the power or the wish to take from any man, whether rich or poor, one penny on compulsion. Did I call him a bigot, or censure his decision? No; I thought it belonged to him, and not to me, to determine how he should apply those funds which he devoted to religious uses. But this I did; I reasoned with myself thus: It is just as far from Maidstone to Mersham Hatch, as it is from Mersham Hatch to Maidstone. There is just as much difference between my principles and the honourable Baronet’s, as there is between the honourable Baronet’s principles and mine. If it be wrong for Sir Edward Knatchbull to contribute to the expenses of my church, it cannot be right for him to compel me to contribute to the expenses of his. And, Sir, this is my answer to your Churchwarden. I will address to him no harsh language. I will read to him my reply. I will say to him,—‘ Sir, I do not think I can, with any degree of propriety, contribute for the purpose you desire; as a member of a Dissenting Church, it would be inconsistent for me to do so. It is not for me to interfere with the religious principles of your sect, which I believe to be highly respectable; but with the opinions I entertain, if I were to

contribute to the expenses of your church, I should suspect myself of being induced to subscribe from other than religious motives, and I think you would be of that opinion.'

"Another reason why we are opposed to church-rates, may perhaps startle some persons when they hear it; but it is nevertheless one which influences us very powerfully. It is this: that Church-rates cherish and extend the spirit of Infidelity. This we believe to be undesigned on the part of their promoters—they are probably unconscious of the fact; but, as by-standers, we have some advantages for forming a correct judgment of the effects of their proceedings. The Church-rate is a tacit declaration that Christianity has not sufficient intrinsic energy to support itself without the aid of the civil power, and that it has not sufficient hold on the hearts of its adherents to make them willing to defray its expenses. It presents Christianity to the attention of the sceptical in a repulsive form, and irritates those who should be attracted. This operates far more strongly in inducing some of us to come forward than any sense of personal wrongs. It is then a religious question, a question that it becomes the ministers of religion to elucidate; and if the author of an anonymous communication, which I have received within the last few hours, be present, I tell him that I do not think that you, sir, are out of your province on this occasion, or that I am out of mine. I am but following the example of Him whom I must ever follow at an infinite distance, in saying to his zealous but mistaken friends,—Put up your sword into the sheath; for if any church takes the sword, the sword will ultimately be turned against it—not by us, sir—we shall not do it, but by others. But it would be said, Whence this new-born zeal? Have you not known these things before? Why do you come forward now, not having done so previously? We have indeed been slow to adopt strong measures. We hoped that the object would have been effected in a more quiet way. But we have been compelled to act thus by the legislative upholders of Church-rates. Men of great legislative influence have said, the Dissenters are not in earnest in this business? We have issued pamphlets, and our arguments have been neglected. We have pre-

sented petitions, and our petitions have been treated as mere words. Still, it has been said, it is only a few Dissenters—the factious Dissenters—the political Dissenters; the Dissenters generally do not care about it. So long as we allow the rate to be passed without opposition, it seems they will not believe that we are in earnest. But it is said, It is law—will you oppose the law? We maintain that it is not law, till we, the parishioners, in vestry assembled, make it so. There is no law that obliges us to make a rate. As the constitution gives the House of Commons the power to grant supplies or to withhold them, so the law gives us the power to make a rate or to postpone the question for future consideration. The question is submitted to your consideration this morning: will you make it a legal demand? Will you, gentlemen, proceed further, now that our views and feelings have been laid before you, and you know that if we are payers at all we shall be reluctant payers.”

“Will you, liberal-minded Churchmen—will you, who love equity in all your transactions—will you assist in laying this burden upon us, now that we have formally remonstrated against it? Will you, intelligent men who can discern the signs of the times, persevere in a course in which, it is evident, you must soon stop? Will you, sincere and prudent friends of the Church Establishment, pursue a course so detrimental to its reputation? Will you, affluent and honourable men as you are, say that you cannot sustain the expenses of your worship without our aid? or will you say, that, though you are able to do it yourselves, you prefer compelling others to do it for you? It is a postponement of the question that I propose—such a postponement as will give time to the Churchwardens to endeavour, by a voluntary contribution, to raise what is needed. If they find any difficulty in procuring the requisite sum, I am sure that many Dissenters will render their aid. I have myself but little to give; but if this course is adopted, and they will apply to me, I will cheerfully subscribe twice as much as I should have to pay in consequence of the proposed rate.”

THE REV. W. MACCALL, late student at Geneva, has accepted the invitation of the Congregation of Christian

Unitarians assembling at Moor-Lane Meeting-House, Bolton. In this large and increasing town, we are persuaded there is abundance of room for *two* flourishing Unitarian societies. If the soil be thoroughly cultivated, if good will be cherished, if pastors and people combine in well-directed, energetic, persevering efforts, every thing will be accomplished that the most sanguine can desire. If there be failure, it will arise, not from the antipathy of the people to Unitarian sentiments—there is a strong tendency in the public mind towards these opinions—but it will be the consequence of jealousies and heartburnings unworthy of professors of Christianity. May the pastors of both congregations be labourers for God's truth—may their people be emulous only of love and good works.

THE Rev. G. H. Wells of Rivington, has accepted the invitation of the Congregation at Gorton, near Manchester.

TO CORRESPONDENTS.

THE lines entitled "Eighteen Thirty-seven," breathe an excellent spirit.—Newspapers from Cork, Belfast, Aberdeen, Bristol, are thankfully acknowledged.—The Western Unitarian Society met at Bristol, December 14, the Rev. R. Brook Aspland, M. A. in the chair; on the motion of J. B. Estlin, Esq. seconded by J. Maningford Esq. the minute of the proceedings recording the statement in the Standard, and the reply of Dr. Carpenter, which we have inserted in our preceding pages, was ordered to be published as an advertisement, in the Standard and Courier London Newspapers; and thanks were voted to the Editor of the Courier, for his remarks in reference to this matter, and to Dr. Carpenter, for his "faithful exposition of the opinions of Unitarians."—The carriage of the parcel from Manchester should have been paid; so should that from London. A sufficient number of copies of the circular of the "Christian Teacher," were not sent for our impression.

DR. CHANNING'S DISCOURSE

*At the Dedication of the Unitarian Congregational Church,
Newport, Rhode Island, July 27, 1836.*

(Continued from page 12.)

I have said that this house is set apart to the worship of the Father. But this term expresses not only the Person, the Being to whom it is to be paid. It expresses a peculiar character. It ascribes peculiar attributes to God. It ascribes to him the Parental relation and the disposition of a Parent. I therefore observe, in the second place, that this house is reared to the adoration of God in his Paternal character. It is reared to a Parental Divinity. To my own mind this view is more affecting than the last. Nothing so touches me, when I look round these walls, as the thought that God is to be worshipped here as the Father. That God has not always been worshipped as a Father, even among Christians, you well know. Men have always inclined to think, that they honour God by placing him on a distant throne, much more than by investing him with the mild lustre of parental goodness. They have made him a stern sovereign, giving life on hard terms, preferring his own honour to the welfare of his creatures, demanding an obedience which he gives no strength to perform, preparing endless torments for creatures whom he brings into being wholly evil, and refusing to pardon the least sin, the sin of the child, without an infinite satisfaction. Men have too often been degraded, broken in spirit, stripped of manly feeling, rather than lifted up to true dignity, by their religion. How seldom has worship breathed the noblest sentiments of human nature! Thanks to Jesus Christ, that he came to bring us to a purifying, ennobling, rejoicing adoration. He has revealed the Father. His own character was a bright revelation of the most lovely and attractive attributes of the Divinity, so that he was able to say "He that hath seen me hath seen the Father." By his manifestation of the Parental character of God, he created religion anew. He breathed a new and heavenly spirit into worship. He has made adoration a filial communion, assimilating us to our Creator. Ought we not then to rejoice in this house as set apart to the wor-

ship of the Father, to the God and Father of our Lord Jesus Christ.

The Father! In this one word what consoling, strengthening, ennobling truth is wrapt up. In this single view of God how much is there to bind us to him, with strong, indissoluble, ever-growing love, and to make worship not only our chief duty, but our highest privilege and joy. The Father! can it be that "the High and Holy One who inhabiteth eternity," "the Lord of heaven and earth," the Majesty of the universe, bears to us this relation, reveals himself under this name, and that we, so weak and erring, may approach him with the hope of children. Who cannot comprehend the dignity and blessedness of such worship? Who does not feel, that the man, to whom God's parental character is a deep-felt reality, has in this conviction a fountain of strength, hope, and purity springing up into everlasting life.

But to offer this true worship we must understand distinctly what we mean, when we call God the Father. The word has a deep and glorious import, and in as far as this is unknown, religion will want life and power. Is it understood? I am bound to say, that there seems to me a want of purity, of spirituality in the conception of God's parental relation, even among those Christians who profess to make it the great foundation and object of their worship. Too many rest in vague conceptions of God as their Creator, who supplies their wants, and who desires their happiness, and they think, that, thus regarding him, they know the Father. Such imperfect views incline me to state at some length what I deem the truth on this point. No truth is so essential to Christian worship. No truth sheds such a flood of light on the whole subject of religion.

My friends, you are to come here to worship the Father. What does this term import. It does not mean merely that God is your Creator. He is indeed the Creator, and as such let him be adored. This is his sole prerogative. His and his only is the mysterious power, which filled the void space with a universe. His the Almighty voice, which called the things which were not, and they came forth. The universe is a perpetual answer to this creating Word. For this, worship God. In every thing hear an exhorta-

tion to adore. In the grandeur, beauty, order of nature, see a higher glory than its own, a mysterious force deeper than all its motions; and from its countless voices, from its mild and awful tones, gather the one great lesson which they conspire to teach, the majesty of their author.

But, my friends, God is more than creator. To create is not to be a Father in the highest sense of that term. He created the mountain, the plant, the insect, but we do not call him their Father. We do not call the artist the Father of the statue which he models, nor the mechanic the Father of the machine he contrives. It is the distinction of a Father, that he communicates an existence like his own. The Father gives being to the child, and the very idea of the child is, that he bears the image as well as receives existence from the power of the parent. God is the Father, because he brings into life minds, spirits, partaking of energies kindred to his own attributes. Accordingly the Scripture teaches us, that God made man in his own image, after his own likeness. Here is the ground of his paternal relation to the human race, and hence he is called in an especial sense the Father of those who make it the labour of life to conform themselves more and more to their divine original. God is "the Father of spirits."

My friends, we are not wholly matter, we are not wholly flesh. Were we so, we could not call God our Father. God is a spirit, says the text, and we are spirits also. This our consciousness teaches. We are conscious of a principle superior to the body, which comprehends and controls it. We are conscious of faculties higher than the senses. We do something more than receive impressions passively, unresistingly, like the brute, from the outward world. We analyze, compare, and combine anew the things which we see, subject the outward world to the inquisition of reason, create sciences, rise to general laws, and through these establish an empire over earth and sea. We penetrate beneath the surface which the senses report; search for the hidden causes, inquire for the ends or purposes, trace out the connections, dependencies and harmonies of nature; discover a sublime unity amidst its boundless variety, and order amidst its seeming confusion; rise to the idea of one all-compre-

hending and all-ordaining mind; and thus, by thought, make as it were a new universe, radiant with wisdom, beneficence, and beauty. We are not mere creatures of matter and sense. We conceive a higher good than comes from the senses. We possess, as a portion of our being, a law higher than appetite, nobler and more enduring than all the laws of matter, the Law of Duty. We discern, we approve, the Right, the Good, the Just, the Holy, and by this sense of rectitude are laid under obligations, which no power of the outward universe can dissolve. We have within us a higher force than all the forces of material nature, a power of will which can adhere to duty and to God in opposition to all the might of the elements, and all the malignity of earth or hell. We have thoughts, ideas, which do not come from matter, the Ideas of the Infinite, the Everlasting, the Immutable, the Perfect. Living amidst the frail, the limited, the changing, we rise to the thought of Unbounded, Eternal, Almighty Goodness. Nor is this all. While matter obeys mechanical and irresistible laws, and is bound by an unrelaxing necessity to the same fixed, unvarying movements, we feel ourselves to be Free. We have power over ourselves, over thought and desire, power to conform ourselves to a law written on our hearts, and power to resist this law. Man must never be confounded with the material, mechanical world around him. He is a spirit. He has capacities, thoughts, impulses, which assimilate him to God. His reason is a ray of the Infinite Reason; his conscience, an oracle of the Divinity, publishing the Everlasting Law of Rectitude. Therefore God is his Father. Therefore he is bound to his Maker by a spiritual bond. This we must feel, or we know nothing of the parental relation of God to the human race.

God is the Father, and as such let him be worshipped. He is the Father. By this I understand that he has given being not only to worlds of matter, but to a rational, moral, spiritual universe; and still more I understand, not only that he has created a spiritual family in heaven and on earth, but that he manifests towards them the attributes and exerts on them the influences of a Father. Some of these attributes and influences I will suggest, that the parental character in which God is to be wor-

shipped may be more distinctly apprehended and more deeply felt.

First then, in calling God the Father, I understand that he loves his rational and moral offspring with unbounded affection. Love, is the fundamental attribute of a Father. How deep, strong, tender, enduring, the attachment of a human parent! But this shadows forth feebly the Divine Parent. He loves us with an energy like that with which he upholds the universe. The human parent does not comprehend his child, cannot penetrate the mystery of the spiritual nature which lies hid beneath the infant form. It is the prerogative of God alone to understand the immortal mind to which he gives life. The narrowest human spirit can be comprehended in its depths and destiny by none but its Maker, and is more precious in his sight than material worlds. Is he not peculiarly its Father?

Again, in calling God the Father, I understand that it is his chief purpose in creating and governing the universe to educate, train, form, and ennoble the rational and moral being to whom he has given birth. Education is the great work of a parent, and he who neglects it is unworthy the name. God gives birth to the mind, that it may grow and rise for ever, and its progress is the end of all his works. This outward universe, with its sun and stars, and mighty revolutions, is but a school in which the Father is training his children. God is ever present to the human mind to carry on its education, pouring in upon it instruction and incitement from the outward world, stirring up everlasting truths within itself, rousing it to activity by pleasure and pain, calling forth its affections by surrounding fellow-creatures, calling it to duty by placing it amidst various relations, awakening its sympathy by sights of sorrow, awakening its imagination by a world of beauty, and especially exposing it to suffering, hardship, and temptation, that by resistance it may grow strong, and by seeking help from above, it may bind itself closely to its Maker. Thus he is the Father. There are those who think, that God, if a parent, must make our enjoyment his supreme end. He has a higher end, our intellectual and moral education. Even the good human parent, desires the progress, the virtue of his child more

than its enjoyment. God never manifests himself more as our Father, than in appointing to us pains, conflicts, trials, by which we may rise to the heroism of virtue, may become strong to do, to dare, to suffer, to sacrifice all things at the call of truth and duty.

Again, in calling God a Father, I understand that he exercises authority over his rational offspring. Authority is the essential attribute of a father. A parent, worthy of that name, embodies and expresses both in commands and actions, the everlasting law of Duty. His highest function is to bring out in the minds of his children the idea of Right, and to open to them the perfection of their nature. It is too common a notion, that God as Father, must be more disposed to bless than to command. His commands are among his chief blessings. He never speaks with more parental kindness than by that inward voice, which teaches duty and excites and cheers to its performance. Nothing is so strict, so inflexible in enjoining the right and the good, as perfect love. This can endure no moral stain in its object. The whole experience of life, rightly construed, is a revelation of God's parental authority and righteous retribution.

Again. When I call God the Father, I understand that he communicates Himself, his own spirit, what is most glorious in his own nature to his rational offspring, a doctrine almost overwhelming by its grandeur, but yet true, and the very truth which shines most clearly from the Christian Scriptures. It belongs to a parent to breathe into the child whatever is best and loftiest in his own soul, and for this end a good father seeks every approach to the mind of the child. Such a father is God. He has created us not only to partake of his works, but to be "partakers of a divine nature," not only to receive his gifts but to receive himself. As he is a pure spirit, he has an access to the minds of his children, not enjoyed by human parents. He pervades, penetrates our souls. All other beings, our nearest friends, are far from us, foreign to us, strangers, compared with God. Others hold intercourse with us through the body. He is in immediate contact with our souls. We do not discern him because he is too near, too inward, too deep to be recognised by our present imperfect consciousness. And he is thus near, not only

to discern, but to act, to influence, to give his spirit, to communicate to us divinity. This is the great paternal gift of God. He has greater gifts than the world. He confers more than the property of the earth and heavens. The very attributes from which the earth and heavens sprung, these he imparts to his rational offspring. Even his disinterested, impartial, universal goodness, which diffuses beauty, life, and happiness, even this excellence it is his purpose to breathe into and cherish in the human soul. In regard to the spiritual influence, by which God brings the created spirit into conformity to his own, I would that I could speak worthily. It is gentle, that it may not interfere with our freedom. It sustains, mingles with, and moves all our faculties. It acts through nature, providence, revelation, society, and experience; and the Scriptures, confirmed by reason and the testimonies of the wisest and best men, teach us, that it acts still more directly. God, being immediately present to the soul, holds immediate communion with it, in proportion as it prepares itself to receive and to use aright the heavenly inspiration. He opens the inward eye to himself, communicates secret monitions of duty, revives and freshens our convictions of truth, builds up our faith in human immortality, unseals the deep unfathomed fountains of Love within us, instils strength, peace, and comfort, and gives victory over pain, sin, and death.

This influence of God exerted on the soul to conform it to himself, to make it worthy of its divine parentage, this it is which most clearly manifests what is meant by his being our Father. We understand his parental relation to us, only as far as we comprehend this great purpose and exercise of his love. We must have faith in the human soul as receptive of the divinity, as made for greatness, for spiritual elevation, for likeness to God, or God's character as a Father will be to us an unrevealed mystery. If we think, as so many seem to think, that God has made us only for low pleasures and attainments, that our nature is incapable of godlike virtues, that our prayers for the Divine Spirit are unheard, that celestial influences do not descend into the human soul, that God never breathes on it to lift it above its present weakness, to guide it to a more perfect existence, to unite it more

intimately with himself, then we know but faintly the meaning of a Father in heaven. The great revelation in Christianity of a Paternal Divinity is still to be made to us.

I might here pause in the attempt to give distinct conceptions of the Father whom we are to worship; but there are two views so suited to us, as sinful and mortal beings, that I cannot pass them over without brief notice. Let me add then, that in speaking of God as the Father, I understand, that he looks with overflowing compassion on such of his rational offspring as forsake him, as forsake the law of duty. It is the property of the human parent to follow with yearnings of tenderness an erring child; and in this he is a faint type of God, who sees his lost sons "a great way off," who, to recover his human family spared not his beloved Son, who sends his regenerating spirit into the fallen soul, sends rebuke and shame and fear and sorrow, and awakens the dead in trespasses and sins to a higher life than that which the first birth conferred.

I also understand, in calling God the Father, that he destines his rational, moral creature, to Immortality. How ardently does the human parent desire to prolong the life of his child! And how much more must He, who gave being to the spirit with its unbounded faculties, desire its endless being! God is our Father, for he has made us to bear the image of his own eternity as well as of his other attributes. Other things pass away, for they fulfil their end; but the soul, which never reaches its goal, whose developement is never complete, is never to disappear from the universe. God created it to receive for ever of his fulness. His fatherly love is not exhausted in what he now bestows. There *is* a higher life. Human perfection is not a dream. The brightest visions of genius fade before the realities of excellence and happiness to which good men are ordained. In that higher life, the parental character of God will break forth from the clouds which now obscure it. His bright image in his children will proclaim the Infinite Father.

I have thus, my friends, set before you the true object of Christian worship. You are here to worship God as your spiritual parent, as the Father of your spirits, whose great purpose is your spiritual perfection, your participation of a divine nature. I hold this view of God to

be the true, deep foundation of Christian worship. On your reception of it depends the worth of the homage to be offered here. It is not enough to think of God as operating around and without you, as creating material worlds, as the former of your bodies, as ordaining the revolution of seasons for your animal wants. There is even danger in regarding God exclusively as the author of the outward universe. There is danger, lest you feel as if you were overlooked in this immensity, lest you shrink before these mighty masses of matter, lest you see in the unchangeable laws of nature a stern order, to which the human being is a victim, and which heeds not the puny individual in maintaining the general good. It is only by regarding God as more than Creator, as your spiritual Father, as having made you to partake of his spiritual attributes, as having given you a spiritual power worth more than the universe, it is only by regarding his intimacy with the soul, his paternal concern for it, his perpetual influence on it, it is only by these views that worship rises into filial confidence, hope, joy, and rapture, and puts forth a truly ennobling power. Worship has too often been abject, the offering of fear or selfishness. God's greatness, though a pledge of greatness to his children, and his omnipotence, though an assurance to us of mighty power in our conflict with evil, have generated self-contempt and discouraged access to him. My friends, come hither to worship God as your Spiritual Father. No other view can so touch and penetrate the soul, can place it so near its maker, can open before it such vast prospects, can awaken such transports of praise and gratitude, can bow the soul in such ingenuous sorrow for sin, can so fortify you for the conflict against evil. Ought we not to rejoice that this house is reared for the worship of the spiritual Father?

The exposition which I have given under this head of the parental relation of God to the human race, is one in which I take the deepest interest. I have felt, however, as I proceeded, that very possibly objections would spring up in the minds of some who hear me. There are not a few who are sceptical as to whatever supposes a higher condition of human nature than they now observe. Perhaps some here, could they speak, would say, "We do

not see the marks of this fatherly interest of God in man of which you have spoken. We do not see in man the signs of a being, so beloved, so educated, as you have supposed. His weakness, sufferings, and sins, are surely no proofs of his having been created to receive God's spirit, to partake of the divinity." On this point I have much to say, but my answer must be limited to a few words. I reply, that the love of an Infinite Father may be expected often to work in methods beyond the comprehension of our limited minds. An immortal being in his infancy cannot of course comprehend all the processes of his education, many of which look forward to ages too distant for the imagination to explore. I would add, that notwithstanding the darkness which hangs over human life on account of the greatness of our nature, we can yet see bright signatures of the parental concern of God, and see them in the very circumstances which at first create doubt. Because we suffer, it ought not to be inferred, that God is not a Father. Suffering, trial, exposure seem to be necessary elements in the education of a moral being. It is fit, that a being, whose happiness and dignity are to be found in vigorous action and in forming himself, should be born with undeveloped capacities, and be born into a world of mingled difficulties and aids. We do see, that energy of thought, will, affection, virtue, the energy which is our true life and joy, often springs from trial. We can see too, that it is well that society like the individual should begin in imperfection; because men in this way become to each other means of discipline, because joint sufferings and the necessity of joint efforts awaken both the affections and the faculties, because occasion and incitement are thus given to generous sacrifices, to heroic struggles, to the most beautiful and stirring manifestations of philanthropy, patriotism, and devotion. Were I called on to prove God's spiritual parental interest in us, I would point to the trials, temptations, evils of life; for to these we owe the character of Christ, we owe the apostle and martyr, we owe the moral force and deep sympathy of private and domestic life, we owe the developement of what is divine in human nature. Truly God is our Father, and as such to be worshipped.

(To be continued.)

THE MORAL PHILOSOPHY OF SCIENCE.—No. X.
ACOUSTICS.

To investigate the nature and laws of sound, the media through which sound is transmitted, the agents by which sound is multiplied and modified, and the apparatus by which any creature hears, is to study the science of acoustics. This subject, then, treats of sonorous bodies, of the vehicles of sound, and of the ear. Sonorous bodies are bells, pipes, strings, reeds, and some metals and minerals in their native state. In all cases, sound may be said to be the result of a blow given to a sonorous body, and propagated by some medium to the ear. Hence, a bell struck under the exhausted receiver of an air-pump, gives less and less sound as the vacuum becomes more and more complete; and it is found to be more difficult to produce sound the higher we ascend, either by the aid of a mountain or the help of a balloon; because the air decreases in density the greater our elevation is from the level of the sea. Without air, or some other medium, we should be without sound. Without a sonorous body with which to originate sound, the air could never waft tones to our ear; and without the acoustic apparatus, neither the music of the groves, the melody of the human voice, the harmony of the concert, the whispers of the breeze, nor the roar of the ocean and the roll of the thunder, could impress the mind or thrill the heart with a single idea. To the deaf, these are nonentities. Sound no more exists to those who cannot hear, than light to those who cannot see.

Suppose a man of twenty-five years of age, who had been born deaf, and never before in his life heard a sound, were restored to the full power of hearing, what would be his state? Let us see. First, although an adult, he would be as ignorant of the meaning of words and the signification of tones, as the infant of an hour's age. If he sat at a lecture, or sermon, he would not obtain a particle of information from what was said. The language of his mother, and that of a traveller from a foreign land, would be both alike to him. Totally unaware would he be, that one tone indicated childhood, another age; one the female, and another the male; and that one was singing, another crying, and a third moaning. Though present at the

sublime oratorio, he would be insensible of its effects; and of the awful nature of the peeling thunder he would have no conception. To him all sounds would at first be confusion; and he would be confused, astounded beyond measure, with the new, and as yet, not understood sensations of which he now, for the first time, was the subject. To think of such a man, and to follow him in idea, as he traces out the origin of sound, and acquaints himself with its ramifications and modes of propagation, the nature of all sounding bodies, and methods of distinguishing tones, and chords, and discords, will be found to be the acquisition of a knowledge of acoustics. Such a process will show, that whenever a bell is struck, or wind is forced through any musical tube, or a tightened string is made to vibrate, the adjacent air is put into a state of pulsation all around; and as the pulses are propagated in every direction, the sound spreads on every side. Farther inquiry shows, that sound travels about eleven hundred and forty feet per second, that its loudness or weakness is according to the power of the impetus given, and the distance of the ear from the point at which the sound commences, and that grave or acute depends on the number of pulsations in a second. The fewer those pulsations are, down to thirty-two per second, the more grave is the sound; or speaking the language of the musician, the lower is the note produced; and the greater the number of pulsations in the same time, up to twelve thousand, the more acute is the sound, or the higher is the note. If a number of vibrations or pulses of a string, bell, or pipe, be taken, and the sound called C, in double bass, then thrice the number of vibrations, in the same time, will produce a note one octave higher than the first; four times the number, another note, two octaves above the first; eight times, three octaves; sixteen times, four octaves; and so on for still higher notes. Any one of these octaves is termed the gamut or diatonic scale; and although an octave consists of only seven different notes, and these again are reducible to three primitive sounds, called G, C, and F, yet, out of the combinations of these notes, and by the expressing of them in different times, the endless variety of music is produced.

In the production of innumerable changes out of a few

simple principles, sound is analogous to colour, or rather light, and also to the economy of nature through the whole circuit of the mineral, vegetable, and animal kingdoms. All is order, symmetry, harmony. There are three primitive colours, yellow, blue, and red, and the three fundamental notes; there are the three kingdoms in nature just named, and there are the three natures in man, termed the animal, moral, and intellectual; and in each, the aim is the same, namely, by the combination to produce variety with harmony.

Between the ear and the eye, there is a curious analogy. As the latter is composed of three coats and three humours, so the former is made up of three leading constituents; namely, the external ear, the middle ear, and the inner ear. The first has in man the outer part, like a shell, and on that account termed the *concha*, and a tube named the *meatus auditorius*, and at the end of which is the ear-drum, or *tympanum*. Inside the drum is a cavity filled with air, and having a chain of bones extending across it, from the drum to the entrance of the inner ear. The first bone attached to the drum, is called the *malleus*, or hammer; the next, the *incus* or anvil; the third, the *orbicular*, or round bone; and the last, the *stapes*, or stirrup, which touches a skin stretched over the entrance of the inner ear. This entrance is named the *vestibule*, and the expansion of it, the labyrinth, which consists of many windings, and contains a quantity of water; and over its surface is spread out the acoustic nerve, to receive the impressions made by sound, just as the expansion of the optic nerve in the eye receives the impressions made by light. The vibrations produced by sonorous bodies, and propagated along the medium of sound, are received by the external ear, act on the drum, are conveyed through the bones and air of the middle ear, are then passed into the inner ear, and there impressing the auditory nerve spread out to receive them, become sensations, and give information to the mind that such sounds have arisen.

It is thus the mind acquires a knowledge of spoken language, of musical tones, and of the thousand melodies of nature's voice. Not that the arrangements of sonorous bodies, and of the ear, and their adaptations to one an-

other, would alone produce the latter effects, for lower animals possessing the organ of hearing in as perfect a state as man, do not acquire a knowledge of languages and music. The reason is, they have not the mental faculties for the reception of this knowledge. The baboon is not ignorant of the arts and sciences, and of the principles of morals and religion, through any defect of his acoustic apparatus interdicting the access of the sounds by which the necessary information of these subjects may be conveyed to him, but because he has not the moral sentiments and the intellectual faculties by which man comes to know and feel the truths of morality and religion; and as man is endowed with those superior capabilities, and as every faculty bestowed upon any creature must have been designed by an unerringly wise Creator for its appropriate use, it seems as unphilosophical and unreasonable to deny that man is made for moral and religious impressions and manifestations, as it would be to assert that he is not formed to receive sensations through the ear, the eye, the taste, the touch, the smelling, and to evince his consciousness of such impressions.

If it be inquired why some animals possessed of the organs both of speech and hearing do not speak, the simple answer is, they have nothing to say; for they have no ideas to clothe in words. But man is favoured with moral powers for gathering in, compounding, and even originating ideas; and then, with the faculties of speech and hearing, he can both represent those ideas by particular sounds, and convey them to the minds of fellow-beings. What a privilege! What a reason for gratitude! What a debt of praise man owes to his Maker! Is he enjoying the converse of friends? Let him then acknowledge that wisdom and goodness, by which speaking, hearing, the air around, and the mind within are so nicely adjusted, as to produce the astonishing and pleasing effects which instantly follow the condition into which men, during conversation, are enabled to put these agents of pleasure. Is he drinking in the delicious sweets of music? Let him own the benignity of that Being who made him, not only with the hearing ear, but the organ of tune, by which the harmony of sounds is perceived and enjoyed. Is he feasting on the rich fruits of eloquence, and quaffing large

draughts of the luscious wine of oratory, and experiencing the ecstatic feelings which the nutriment excites? Let him gratefully confess that the medium of communication established between his mind and the external world by the ear, is one of the chief blessings of his being, one of the best boons of Heaven. Has he heard the glad sound of the Gospel, the tidings of pardon, peace, and paradise? Blessed are his ears; let him greatly rejoice; let his breast swell with gratitude, and his heart be elated by love, and his soul be fired with holy emotions, while his tongue renders adoration to Him who arranged the wonderful organs through which the words spoken by Christ, in God our Father's name, are conveyed into his understanding. And let him who studies his own constitution; his bodily and mental organization; the connection and harmony of his numerous faculties; and the wise and benevolent adaptation of the ear to sound, the eye to light, the taste and smelling to flavours and odours, the touch to surrounding bodies, and man and the external world to each other, be assured, that if this study lead him to glorify God in his whole body and mind, which are his Maker's, He who planted the ear, will hear and own the praises which in sincerity are paid. D. D.

REWARDS & PUNISHMENTS IN THE PRIMEVAL AGES.

(Concluded from page 27.)

It appears, that this primitive state of society, as it derives its character from the causes assigned by our author, is inevitably changed by the same "progressive principles" rapidly increasing. The change, in the first instance, is of the most deteriorating nature. To trace its progress, and the mode of its operation, would lead me too far from my principal design; it is, however, pursued by Mr. M. with great judgment, as they are manifested in societies which appear to be emerging from this early and most interesting developement of the mind and character, to a state which he, with the greatest apparent justice, describes as "the first stage of savage life." The hints thrown out in our brief biblical record, however, afford a clue for the conclusion, that the causes which he assigns must have operated with great energy between families of such vast extent, as that to which those of Cain and

Seth must have arrived at the period when this rapid and extreme degeneracy had its commencement. Lamech, Cain's descendant, had entrenched on the singleness of the marriage contract, and seems to have made his boast of the prowess which he had manifested by the slaughter of one, who probably stood in the way of his double marriage. His sons, Jabel, Jubal, and Tubal-cain, had distinguished themselves by three steps which must have greatly advanced intercourse and facilitated the operations of industry, and together with the general "multiplication of men upon the face of the earth," had probably added very much to the stimulating effects of these progressive principles.* Much interesting energy of character, much animating and agreeable intercourse, and much enjoyment to the senses and imagination, and even in some degree to the moral sentiments and feelings, might, in the first instance, arise from the combined operation of these potent stimulants. It would seem that the father of Noah had begun to experience the relief arising from such improvements as those introduced by the inventions of Tubal-cain, when he applied to his son a name denoting "repose, rest, consolation;" and the plain, laborious descendants of Seth, must indeed have felt great fascinations, in acquisitions by which their toils were relieved, their senses soothed and delighted, and their opportunities both of leisure and of intercourse extended. But, alas, how near are the confines of good and evil! The means of sensual gratification increased, as the field for intercourse with "the children of men," more intellectual perhaps, and refined in their manners, but comparatively low and lax in their moral principles, opened. It first stole in, like a pleasing infusion into the homely abodes of simplicity and virtue; at length augmenting like a torrent, still with a most alluring aspect, it broke down the mounds of chastity and virtue; and those corporeal powers which had been devoted to agricultural industry, were now turned to acts of personal violence, under the specious name of heroism, till, in the course of one or two generations, licentiousness, violence, and mutual revenge, seem to have obtained an absolute ascendant over the moral world.

* See Gen. iv. 19-23.

This rapid and most deteriorating change from simplicity to impurity—from tranquil innocence and social love, to ungoverned lust, violence, and malignity, might seem yet more incredible than the preceding state, were not this also in accordance with similar changes in the states and corresponding characters of societies actually existing. “The characteristic of the form of savage life” immediately succeeding that which he had described as so peculiarly amiable, “appears (says Mr. M.) to be *private, individual, quarrelling, and fighting*.” “An example of this kind,” of a remarkably exaggerated nature, “seems (he says) to be afforded by a tribe which Prouse found at *Port des Francois*, on the north-west coast of America. Most of their time is spent in gaming, to which they abandon themselves with the utmost fury. They are continually quarrelling, and flying at each other with daggers drawn; they exercise the most inhuman tyranny over their wives and children; and they seem destitute of the first principles of common honesty. In short, Prouse, while expressing his conviction that no society can subsist without some virtue, declares himself wholly unable to conceive what the virtues can be by which this society is cemented.” At the period of the flood, we are informed, that “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;” that “all flesh had corrupted his way upon the earth;” and that “the earth was filled with violence through them.” In both cases, the acts of violence appear to have been between individuals; no mention is made of any rule or subordination, or of any separation into tribes, which probably had not commenced in the antediluvian world; and such appeared to be the state of these Americans. But the awful difference is, that whereas these amounted to perhaps a thousand persons, about seven hundred of them visiting Prouse; the former consisted of one whole generation of human beings, with the exception of one righteous family. The absolute irruption of all the ties of family affection, the unceasing hostility between individuals, witnessed by that navigator, appears to present in miniature the counterpart of that universal violence which had filled the earth, when God, who grants life on the

condition of obedience as the source of enjoyment, saw fit to adopt a measure the reverse of that by which he had blessed their virtuous predecessors, by putting a sudden and absolute termination to such a state of moral disorder and physical suffering.

In the several events relative to the treatment of mankind according to their moral conduct, from our first parents in paradise to the flood, we see a constant adherence to the principle of the relation between sin and mortality, ending in dissolution; and between righteousness and life long continued and advanced to immortality. If it is pleasingly apparent that the amiable virtues, the mild piety of the Sethites, for the space of about fourteen hundred years, added exceedingly to the duration and the tranquil enjoyments of life, and smoothed the pillow of death; if in one instance a beacon of hope was held out to these primitive children of God, by an actual translation to immortality; it is rendered no less awfully manifest by the sudden overthrow of a whole generation of men, who had corrupted their way upon the earth, and had filled it with violence, that the loss of life, however strong in its natural energies, is the inevitable consequence of sin. In those primitive times, when the powers of the human mind were far less developed than at the period of our Saviour's appearance, nearer views, more immediately addressed to the senses and experience of men, were presented of the respective relations between obedience and the preservation of life, and between its opposites, than under the Christian dispensation; and, indeed, it appears that the extraordinary oppositions of character produced by changes in their external circumstances, gave abundant occasions for those alternately gracious and awful interpositions. Between the deeply impressive lessons of the inseparable relations of right or wrong conduct, with the preservation or loss of the great blessing of conscious being, and the anticipation of some future more glorious disclosure of the divine plans concerning the reign of the Messiah, "the Prince of life," the Son of the ever-living God, mankind remained in the intervening periods, while Moses and the prophets acted as servants and messengers to prepare the moral way for his appearance. On that great occasion a more glorious disclosure of the same truths was opened,

but, at the same time, more adapted to the larger grasp and more refined and elevated conceptions of matured understandings. The length of the present life was not now, as under preceding dispensations, extended to any extraordinary duration as the reward of obedience, though it was represented and proved to be upon the whole by far the most effectual means of its security and enjoyment; but the faith, the meekness, the many mild, benign, and truly religious virtues by which the disciples of Christ were distinguished, were called into action by a course of patient waiting for the fulfilment of his great promise of life everlasting. We are now living in the interim between his first and his second advent; we have advanced eighteen hundred years under those preparatory events which were destined to precede and to usher in the era of his return. He will then appear with salvation toward all them who love his appearing; a separation will then be effected between the sheep and the goats, when he will say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but to those on his left hand, "Go, ye cursed, into the fire prepared for *the devil and his angels*;" by which last, I understand the present destruction of the wicked, and the final destruction of all wickedness.

T. P.

IGNORANCE INCONSISTENT WITH INDIVIDUAL, DOMESTIC, & NATIONAL HAPPINESS.—No. II.

THE great difference between barbarism and civilization is simply the difference between a working and progressive knowledge, and a gross and stationary ignorance. The very external aspect of a civilized country proclaims the quantity of intelligent labour which has been expended on it. We see it in the clustering village, and in the peace and beauty of the cultured prospect—in its green pastures, and still waters, and sheltered gardens—in the quiet cottages, clothed outside with tresselled woodbine, and within, rejoicing in

"The white-wash'd wall, the neatly sanded floor,
The varnish'd clock that clicks behind the door."

Nature and man seem there at friends with one another.

She arises from damp and sleeping solitude, and dwells amidst human habitations; she meets man both in his labours and his religion; she answers to his week-day toil, and throws her beauty over his Sabbath rest; shelters his home, cheers his heart, hallows, in her sacred and peaceful shades, the house of his God and the graves of his fathers.

If we pass from civilization in its rural forms, to that which it exhibits in its larger operations, we still find that knowledge is the spell of its mightiness. It is the invisible power which controls and moves the majestic energies of social humanity; it is the hand of commerce; it lays wealth on the wing of every breeze, and holds the centre-point of those lines that go out to the ends of the earth, and are interwoven with a world's destinies; it is the heart of life in manufactures; it throbs with a country's existence in its pulse, and in every beat circulates the motion of a boundless machinery; it is the creator of a ceaseless production; it seeks out all uses, and moulds all forms, and breathes a breath of life into materials that before had lain dead and shapeless; it throngs the solitary place, and calls up cities as by a spell of enchantment; it is, above all, the spirit of the press, the spirit that infuses an omnipotent inspiration, and hourly speaks to listening nations with a thousand tongues of eloquence and fire.

In this general view, it might at first sight seem to leave no ground for our assertion, that much and debasing ignorance is mixed up with our social constitution.

Let me here explain. There is, in point of fact, no inconsistency between the two states of things: great civilization and great general ignorance may exist—they do exist, together. To understand the case clearly, we must make a distinction between knowledge itself, and the influence of knowledge. The one may be very circumscribed, the other may be very extensive. The persons who actually possess knowledge may be comparatively few; the individuals under, and connected with, its operations, may be countless. There may, in this manner, be most happy discoveries in science, and a very diffused application of their principles, and yet, withal, a gloomy mass of collective ignorance. Let me illustrate how this may occur. Take the case of great manufactories. The

central moving power, we will say, is the steam-engine. The comforts of life are through this more abundantly increased and more widely circulated; but this could not have been the case had the new power not been discovered. But of the numbers who are employed in connection with its workings, or of those who enjoy its results, how few may have any clear ideas on the simplest laws of motion, or the general principles of mechanics! How few may understand the construction of that steam-engine to which they are so much indebted! Here is an illustration of the state of things supposed; here is an advance in science, with a large range of practical result, and almost as large a range of ignorance as to the means of its production. Take another example. The discovery of the mariner's compass gave humanity a mighty stride, and commenced an influence which must be felt in the world, while the deep sea fills its bed, or a sail remains unfurled upon its surface. But of all those who man and work our vessels, as they make their unerring path upon the ocean-wave, how few are they who truly understand the principles that guide their course! It is very much in this way through the masses of society; and these two cases are comprehensive analogies of the real state of things in our own countries.

We should make a very great mistake, if we were to deduce the state of individual minds from the visible evidence of a stupendous national magnificence. When one looks abroad on such a country as this, and contemplates its cities and its crowds, he has an impression of grandeur which nothing else can give, except the works of God. It makes the soul pause in mute and paralysed astonishment, to see even the material infinitude of man's collected energies. It seems as if some grand drama of human action were performing, in which earthly power was unfolding its sublimest developements—an isle in the deep dark waters, the stage—and the world's inhabitants called on to gaze. The sweep of her influence and relations, the grasp of her ambition and the achievements of her power, the enormousness of her wealth and the boundlessness of her desires, the glory of her annals and the majesty of her name, all rush upon one's mind with a cataract of thoughts and memories from the stream of a

thousand years; he seeks to relieve the oppressive fulness by dividing the glory with some bygone empire; but he seeks in vain, for the past affords no equal to the Ocean Queen, and Britain must have it all her own. The hoary romance of history, too, rests upon her with all its graceful dignity; and the baronial palace, the venerable college, the dim cathedral, the grey-grown battlement, are to her as jewels of honour which centuries have planted in her crown.

All this is no doubt splendid and commanding. All this is very noble in appearance; and we admit there is in it also much of a noble reality. But there is unseen in deeper places, circumstances that are sufficiently humiliating. In the two examples which I before adduced, I gave, unconsciously, an abridgement of the two great interests which constitute our power; I mean, manufactures and commerce, and these as they are sustained by the people. For what else but the people could impart her giant-strength? Not gold, nor mines, nor ships, nor factories, in themselves. But for her people, her ocean might beat upon a voiceless shore, and her mines remain as silent as the grave. Let us present some views of the great classes of these same people, as they stand respectively related to our commerce or our factories.

Take into view the character and condition of the great mass of our common sailors. Physically, and in many points morally, they are a right noble set of men. They are, it is true, as brave as lions; but almost as little given to knowledge as his majesty of the forest—with a strong heart and an unfurnished head, a bold front in the hour of danger, and a firm step at all times. The consequences of this are just what might be expected. A sailor scarcely ever makes the most of his circumstances; and some of these are such as nobly recompense attention. If a sailor's mind was thoroughly opened, how many influences are ever around him to nourish and exalt his moral nature; in the solemn midnight watch, the ever-rolling ocean in all its grandest forms, the heavens in all their glorious phases, from their burning majesty in the Tropics to their wondrous beauty in the Arctic, in the different scenery of climates and countries, in the manifold diversities of men and manners! But to pass over these higher considera-

tions, and to bring it to a mere matter of pounds, shillings, and pence:—you see him at all times improvident, and poor at last; he is in general the slave of his passions; his enjoyment is in coarse delight; he revels in intoxication, or pines in utter destitution; he is the ready prey of those whom guilt and agony claim with an equal right and with equal success, but whom day and decency refuse to own; he withers at last into old age; he sickens and is helpless. The man who dared the storm and the cannon's roar, weeps for very loneliness; and he who braved the battle and the breeze, must often seek shelter for his grey hairs in a work-house, and lie down without glory in a parish coffin. Had something to occupy his better thoughts preserved him from gross indulgences; had reflection taught him foresight, and habit trained him to economy, he would have had both his money and his virtue, in his work-day life enjoyed more true pleasure, and closed his toils in a quiet evening of rest and independence.

But now to come to our more settled population. Let us here not deal with shadows, but bring the inquiry near to the homely realities of life. We may here make a few remarks on ignorance as it influences household tastes. When these are pure and look upward, they do much to make home all the heart can wish it. They more or less connect themselves with those beautiful moral feelings, those mutual sympathies, those holy communions, those topics of conversation and interchanges of thought which ought to mark every society of rational beings.

But ignorance expels lower things than these. We need go no farther than the simple article of cleanliness. In many country parts of our empire, and most of our large towns, the dwellings of the poor give a sad evidence, in their appearance, how much this is neglected; and in the diseases which infect them, they present a still more melancholy evidence of the fatal evils that attend it. Cleanliness is not merely a means of health, but also of pure enjoyment. It is the emblem of holiness; and purity of body is next to purity of heart. Coarseness of feeling and of taste is usually the companion of ignorance; and one of the most certain results of mental improvement, is to make us more alive to whatever is outwardly or inwardly beautiful. The man who can feel a beautiful sun-

shine on an evening sky, will not be indifferent to the neatness of a clean and cheerful home. You will often know the man of better days by his very struggles to be clean; the threadbare polish of all about him, is a kind of silent elegy to his departed rank. The grossly ignorant man is but little scrupulous on this point; and the superstitious washings of the Pharisees is the very last superstition of which he would be in danger. In a certain city in Europe, a friend who witnessed the fact, told me he saw pigs walk most gracefully up stairs. In another city, a person who was taking the census, observed an immense hog in a corner of the room, and was puzzled to know how she got up to the eleventh story; it went beyond his wits; it was as difficult to him as a reed in a bottle. The owner soon removed his perplexity. "Upon my veracity," said he, "she was borned there, the crathur!"

Economy is another point within the household, on which ignorance exerts also a baneful influence. One family in which an enlightened management presides, may be observed clean, cheerful, comfortable, and happy; whilst another, with greater means, is ever on the threshold of starvation. It has been said, that the poor who really most need economy, are those who have least of it. The want of economy springs, of course, from different sources. Sometimes it consists in laying out money unwisely, and sometimes in an unwise use of the things which it procures. Both evils occur too often amongst those who can least afford the loss. Intoxication makes a fatal item in the poor man's expenditure. It is painful to think of the mass of one week's earning going to purchase desolation and misery for the coming week. I have heard economy called "making a little go far," and this kind of economy some parents have to perfection; for, after spending three-fourths of their earnings on their own *spirituous nourishment*, they endeavour to make the other quarter meet the crying stomachs of five or six pale and starving children. I have heard of such a generosity as eats the kernel and gives the husk to the friend; and this is the generosity of such parents as those who give to their children only the husks which their selfishness has left.

H. G. P.

To the Editor of the Christian Pioneer.

London, Dec. 1, 1836.

SIR,—Having always entertained a high opinion of the utility of the *Christian Pioneer*, and of the propriety and judgment with which it is conducted, it has not been without much surprise that I have read the remarks in the Number published this day, on the plan adopted by Dr. Williams's Trustees for the appointment of students to receive his exhibitions at the University of Glasgow. Those remarks are, however, written under such manifest and total ignorance of the circumstances of the case, that a few words of explanation will, I trust, be sufficient to obviate the injurious impressions, which they might otherwise produce.

1. In the first place, the writer of the remarks is mistaken in supposing, that these exhibitions were designed, or have been applied, solely or principally for the benefit of *Unitarians* (p. 465). The directions in the Founder's will only require, that the students who enjoy them shall become ministers among the Protestant Dissenters in South Britain. Nothing would be more unjust, nothing could more contravene Dr. Williams's intentions, than to confine his bounty to students of Unitarian sentiments; and that no partiality of this kind has been exercised, appears from the whole history of the Trust, and even from the very notice referred to in the remarks, and printed at the head of them. Although, therefore, it were admitted, that "our denomination wants preachers, not schoolmasters," still this remark is totally foreign from the purpose. Dr. Williams's Trustees would do wrong to be guided by the peculiar wants and wishes of "the Unitarian denomination." Their duty is to execute faithfully the commission entrusted to them; and I cannot find, that that commission even requires them to pay attention to the attainments of their students as preachers any more than as schoolmasters. They are authorised only to provide, that the exhibitioners during their residence at Glasgow, go through a certain course of study, and that they do so with a view to the future exercise of their ministerial qualifications, whatever they may be, among the Protestant Dissenters of South Britain.

2. The writer of the remarks seems to labour under an

equally erroneous impression in supposing, that the Trustees institute no inquiry respecting *the moral and religious dispositions of the candidates*. This is so far from being the case, that no one can appear as a candidate unless the examining committee are satisfied, by personal knowledge or by suitable testimonials, that he has some portion of the holy and benevolent zeal, which the author of the remarks has well described. If this writer means to assert, that among various students, all of whom are presumed to have devoted themselves in sincerity to the duties of the pastoral office, the preference ought to be given to the most fervent rather than to the best instructed, I must in reply express my humble conviction, that no well-judging, modest, and conscientious man, will undertake the office of making such a selection; that among candidates, from sixteen to six-and-twenty years of age, the exhibitions of fervour and of zeal are likely to prove exceedingly deceptive, and will present no safe criterion by which to judge of future ministerial usefulness; that, if a candidate be indeed willing "to spend and to be spent for human good," he may show something of his spirit of self-sacrifice by applying to his books, and by putting himself, if necessary, to the expense and trouble of a journey; and that, if he is either too ignorant, too idle, or too timorous to submit to the prescribed examination, he and his friends had better observe a discreet silence on the subject of his ardent devotedness to all that interests man. Under this head, as well as under the former, I have to remark that the observations on the dispositions suitable to the ministerial office, from the general spirit of which I am not inclined to dissent, have nothing to do with the question. Show that a journey to London has an especial tendency to render a man "regardless of the improvement of the poor;" that an examination in Cripplegate Ward will contribute more than an examination in any other place to make him "delight in painted butterflies and sweet sounds;" or that after sitting for six hours in the Red Cross-street Library, he will cease to think of the masses of society and address his homage to the privileged orders; prove these points, and your argument will have some pertinency to the subject under consideration. But, unless you can show the connection of the premises with the conclusion, I must

be allowed to consider these observations as a singular contrast to the excellent sense and sound logic, which I commonly find in the *Christian Pioneer*.

3. I think it probable, that the author of the remarks may be mistaken in regard to the *nature and extent* of that "novel mode of proceeding," of which he speaks. The only regulation which is new, is this; that candidates, who live at a distance from London, are now required to present themselves in Dr. Williams's Library, and to be examined in open competition with their brother candidates, who live in or near London, instead of endeavouring to satisfy the Trustees of their classical and mathematical attainments, by sending written certificates from ministers residing in their neighbourhood. The subjects of examination are the same now as they have been for a considerable number of years.

4. The Trustees might, not without reason, resent the groundless and unjustifiable imputation (p. 464), that by thus requiring the candidates to be examined in London, *they violate the will of the Founder*. On the contrary, the terms of the Founder's will intimate nothing more expressly, than that they are to appoint students out of regard to their *qualifications*; and how can the Trustees better judge of their qualifications, than by examining them together, on subjects before agreed upon and advertised? Instead of deviating from the Founder's will in this particular, the Trustees have proved their respect for it by taking upon themselves the trouble and responsibility of the examination.

5. If I have shown the above-mentioned objections to have originated in an entire misapprehension of the nature, objects, and terms of the Trust, it may nevertheless appear that there is something more solid in the observation, that the new method entails upon young men *the heavy expense of a journey to London*. The writer of the remarks does not indeed pretend, that any of those who took the journey ever uttered such a complaint: and my own persuasion is, that in addition to the satisfaction of having obtained so great an advantage and so honourable a distinction, by submitting to a fair trial of their competency, those who now enjoy the scholarships think it an agreeable and happy circumstance, that they were required,

at least some of them, to visit this Metropolis, which is so full of instruction, and the view of which is, to an intelligent and observing mind, equivalent to the reading of many a book, and the attendance upon many a lecture. If, on the other hand, complaints such as that referred to, have been uttered by young men, who, but for the distance and the expense of the journey, would have presented themselves for examination, I can only express my surprise that no such individuals have ever applied to the examining committee, nor, so far as I know, to any authorised person, to learn whether there was any way by which their difficulties might be overcome; adding, at the same time, the avowal of my own pretty confident assurance, that no youth of merit has been prevented by this consideration from offering himself, and that, if any such case had existed, the means of enabling him to take the journey would have been in some way cheerfully supplied.

6. Equally futile is the plea, that under the present regulation young men are prevented from offering themselves *by the dread of failure*. The method of examination now practised, has in it nothing more formidable than the trials to which a student, on Dr. Williams's foundation, must be exposed at Glasgow during each successive day of his academical career. If a young man cannot bear to be examined in the Red Cross-street Library, he is equally ill suited for the ordinary exercises of the Logic Class; and the modesty, which would induce him to shrink from the present mode of examination for scholarships, ought, if it were genuine, to induce him to withdraw his pretensions altogether. The remarks of the writer (p. 464), on the feelings becoming a candidate for the ministry are not indeed very consistent with themselves. He requires such a one to be animated with the spirit of devout self-sacrifice, and with the most fervent, elevated, and disinterested zeal, and yet supposes him to shrink from a fair and open trial of his qualifications and comparative merit, because he cannot endure "the shame and mortification occasioned by rejection." The youth, who urges such an apology, ought in my opinion either to subdue the pride, which would be so wounded, or, to use the writer's own expression, "lacerated," by the want

of success, or he ought to relinquish his aim at the humble and self-denying work of the ministry. How can such a one be expected to submit with equanimity to the numerous trials, which the pastor of a Dissenting congregation is required to undergo? How can he enter upon the conflicts of interest, of opinion, and of reputation, which will probably mingle in his almost daily life? Indeed, I may venture to ask, how can he attend Glasgow College at all, without ranking among the most insignificant and worthless of the students? For that University, and I am here stating one of its greatest recommendations, is a little world to the young aspirants who frequent its halls. Our London examination is only a slight foretaste of the daily effort, combining the exercise of talent and of temper, in which those, who obtain the scholarships, will immediately engage upon matriculation. If, therefore, there are young men of any merit (which I do not believe to be the case), who would prefer the easy and quiet method of putting considerable sums of money into their pockets, without exhibiting proofs that they are the most proper persons to receive them, let them consider the real basis of their dislike to that open, honest, and satisfactory mode of comparison, which has been of late years adopted by Dr. Williams's Trustees, and in the adoption of which they are, I believe, supported by the example and experience of the principal academical establishments in the kingdom. But I am persuaded that all students, whose humility, combined with good sense and generous and honourable feeling, best fits them to adorn the profession of the Dissenting ministry, will consider, that, if by resolving upon the plan of fair, open, and public competition, the Trustees have exposed the candidates to the possible mortification arising from failure, they have in the same proportion added to the joy and honour of success. Indeed, the alleged dread of mortification, shows, that the new plan has already annexed to these scholarships a distinction, which did not belong to them before, and that they are now prized, as the Trustees hoped they would be, not merely as so much current coin, but "as an ornament of gold about the neck," as the mark of superiority secured by merit and won by exertion.

Whilst I am persuaded of the good intentions of the writer

of the remarks, I have thought it proper to reply to them, not only in vindication of myself as one of Dr. Williams's Trustees, but in justice to the young men, who, in a manner so creditable to themselves, have obtained the enjoyment of his posthumous bounty. I cannot conclude without expressing my confident expectation, that the Trustees will persevere in the present method of examining candidates, that the number of candidates will increase, and that the utility of the exhibitions will be thereby secured, and the pious and benevolent views of the Founder answered, in a far greater degree than has hitherto been the case. His intention certainly was, that the ministers educated on his foundation should be men of learning as well as men of piety. With a view to this object he provided, that they should pursue the regular course of study in the Faculty of Arts at Glasgow, which course the Trustees have no power to alter, even if they wished to do so; and the mode of examination, which they have adopted, is in their opinion the best fitted to ascertain, that the appointments are given to such students as will be most likely to attend to the prescribed studies with diligence and regularity, and with credit and success.

I am, Sir, yours respectfully,

JAMES YATES.

P.S.—It may be proper to add, that the individual who sends these remarks, is alone responsible for them.

J. Y.

REVIEW.

Religion Every thing or Nothing: a Sermon preached at the Presbyterian Chapel, Bury. By F. Howorth. London: C. Fox.

“EITHER religion is every thing, or it is nothing,” says Mr. Howorth in the opening of this neat and interesting discourse. “It is either the most solemn and momentous reality, or the most complete and absurd delusion. It possesses no medium character. If it does not merit our highest veneration and devotedness, it merits the smile of our mockery for its attempt to play upon our credulity. If religion is nothing, then there is no God; the world is the creature of chance; the elements of nature are without a ruler; and we have no guarantee but that at any

moment they may burst forth in wild confusion, and spread universal ruin; then man is the creature of an hour and the victim of annihilation; there is no future responsibility; there is no wisdom higher than human; there is no light to guide our feeble reason; there is no perfection; every thing is ajar; society has no bond but selfishness, no anchor but the love of life; and all the fond hopes of future ceaseless progress, of ever-increasing excellence and bliss, are but the baseless fabrics of a dream. But if religion is true, then there is a God of the universe; there is over every object in creation the eye of Infinite Love; there is ever around us the energy of Almighty Power; there presides over all a Mind of infinite wisdom—

‘ While, poised in ether, worlds of light
Rejoice to wing their ceaseless flight,
Systems in sympathy combined,
Their Lord reveal, One boundless mind :’

Then we are responsible to the Author of our powers; all in nature and all in society are harmoniously arranged; and the spirit of man shall rise triumphant from its mortal shell, and, plumed with immortal beauty and power, shall soar unto the heaven of heavens, and dwell eternally with God.”

The propositions thus clearly and beautifully laid down in the exordium, are in the same spirit and style fully established in the discourse. It is a sermon which at once does honour to the head and heart of the preacher in its composition, and to the taste and judgment of his congregation in requesting its publication.

The Necessity for a Christian Ministry in special Adaptation to the Poor; two Sermons, preached in Renshaw-street Chapel, Liverpool: with a Prospectus of the Objects and Plan of the Proposed Ministry. By John H. Thom.

IF these two sermons were very different from what they really are, and instead of a great amount of internal merit, had little or none, still they would be valuable and interesting to the benevolent mind, on account of the external influences which they have exerted. They gave rise to the formation of a city mission to the poor in the

large commercial town of Liverpool. This is higher praise than any reviewer could bestow, more laudatory than any description of their beauties could be rendered. Yet some of those beauties ought to be pointed out. Speaking of Christian Unitarianism as applicable to the purpose of the proposed mission, Mr. Thom forcibly remarks,—

“Where the intellect is not cultivated, there are but two ways of introducing moral truth; through the senses and the imagination, or through the affections. Now upon the senses and the imagination, we, as a class of Christians, have comparatively no hold. We have nothing of that external decoration, that material and symbolic language, which has a charm perhaps for all minds, but is especially dear to those whose eyes are seldom turned inward upon themselves, to find the great world of spiritual reality in the facts of their own consciousness. We have little in our services of the consecration of sensible influences; little, I think too little, of solemnizing effect; of that mystic mingling of form and sound, which, in the temple of our weekly worship, might excite the same emotions that thrill us in the house not made with hands. Neither have we a creed fitted to subdue and enslave the *imagination*; to carve itself in fearful images on the religious passions; and to present vivid objects to the emotions, whilst it gives no truth to the mind. Since the imagination and the senses are thus shut against us, what remains but to seek an entrance to poverty *through the affections*. If you are to convey Christian truth into the hearts of the poor really and effectually, it must be through their moral wants and feelings. And how are you to find out these, except by coming into close contact with *individual* minds; preaching, not to congregations, but from house to house; dealing not in *general* statements, which it requires some exercise of mind to bring to bear on the circumstances of our own experience, but carefully searching out the very feeling you are to address, the individual lesson you are to give, the individual irritation you are to soothe, the individual spring of better feeling you are to cleanse from its gathered evil, that it may send up the waters of pure and purifying emotion, and become a fountain of regeneration in the soul.”

To statistics, showing that in Liverpool there are probably 20,000 families unattached to any religious body, succeeds this glowing passage:

“But let us, to provide against the chances of error, make a large reduction upon these twenty thousand heathen families. Let us suppose that a considerable number, though indisposed to the services of religion, are not therefore irreligious,—that they require not the sympathy of fellow-worshippers,—that they nurture their own nature, pursue their own inquiries, are sufficient to themselves, and wish for no interpreter between their own souls and the face of the living God. Let us suppose that another considerable number are content with the Theology of nature, and prefer for their Sabbath worship the temple not made with hands,—and though they bow not here, bend beneath the heavens,—and ask no revelations of a God but the revelations of their own spirit,—and read no Scriptures but the Eternal’s hand-writing on the tablets of the heart,—and listen to no teachings but those of conscience, a preacher that utters no jargon words. Let us make a third reduction on account of those who, though not directly nor permanently, are yet indirectly or occasionally under influences that break up the depths of the soul, and keep the soil of our virtues fruitful and fresh,—families that, though not pious themselves, are blessed with pious kindred who hide not themselves from their own flesh, but precipitate the wealth of their hearts on the barren places within the circuit of their social walk;—parents who are sanctified by their own offspring, whose children, pupils in our schools, become teachers at home, and carry prayer where prayer was never heard, and ask questions in their innocence awakened to intelligence, that go farther into the soul than could any other missive of Providence, whether of weal or woe, and are mightier to flood with penitence and shame a mother’s or a father’s heart, than any preaching of wrath or mercy from the tongue of angel or of man,—that portion of our poor, which perhaps is considerable, who, though out of the direct beamings of religion, are yet, by some of the unintended agencies of society, the chances of man, but the dated missives of God, not unfrequently brought within the region of its light and warmth. In consideration of these

reductions, let us strike off *one-half* from that amount of heathen families, which is the result of a calculation conducted simply on the principle of church accommodation, and we have, after every reduction that can be claimed, and far more than ought to be conceded, still remaining ten thousand families, the minimum of heathenism that is embosomed in the midst of us. Truly the harvest is plenteous; and the labourers few. Pray ye the Lord of the harvest that he will send forth labourers into his harvest."

Surely a ministry to the poor, conducted in the spirit of these sermons, must meet, or rather, make success. It is a spirit which soars above mere sectarianism, and is therefore blessed. It is a spirit of universal charity, and that renders it more blessed. It is a spirit which aims to be one with the spirit of Christ, and that is most blessed.

Four Lectures on the Evidences and Doctrines of the Christian Religion. By Thomas Wood, Minister of Stamford-street, Chapel. London: Longman & Co.

THE author of these lectures is a man of mind, moral courage, and merit. His mental power is conspicuous in its offspring. His moral courage is evinced by his exchange of a popular for an unpopular system, in obedience to the commands of conscience and truth. And his merit is proved by the singleness of heart, with which he has at once devoted himself to the promulgation of principles which make for rational piety and fraternal love. His lectures are the offspring of new opinions on the Christian religion, recently adopted by the lecturer. He was educated a Calvinist; and for eight years filled the office of minister in that body, usually designating itself evangelical. Mr. Wood, however, made the discovery, that the peculiar tenets of that body are not written in the Evangelists; and he came out from among the self-styled orthodox, to join the band of witnesses to the unity and paternity of the Great Spirit whom Jesus adored as the only true God.

The title of the first lecture is, "Divine Origin of the Christian Religion," and is an excellent summary of the evidence by which the divinity of Christianity is established. Lecture the second is styled, "The Unity of

God;" and any Trinitarian who could separate himself from all prejudication while he attended to the naked evidence contained in this lecture, would admit, that no greater self-delusion was ever practised than that of a professed believer in the Trinity, and the Deity and humanity of Christ, maintaining that he is as strictly a Unitarian, and as consistent an advocate of the literal humanity of the Saviour, as those who designate themselves Christian Unitarians. The third lecture bears the appellation of "The Way of Salvation;" and is of course an exposition of the wide difference between the Calvinistic notion on this subject, and the plain teachings of the Bible. The last lecture is thus characterised,—“The moral influences of the Unitarian and Athanasian opinions contrasted.” Those who have read Andrew Fuller’s attempt to prove Unitarianism immoral, should, in justice to themselves, read this lecture. As a sample, we present our readers with the following quotation:

“I consider that the Athanasian opinions have been proved, in the last two lectures, to be untrue, unscriptural; and that the Unitarian opinions have been shown to be both reasonable and Christian. That the former are unpropitious in their moral influences, and the latter beneficial, is the natural result of such conclusion. And if it shall appear on examination, that this result is confirmed, then that result itself tends, in its turn, to establish such conclusion. If opinions are untrue, they are pernicious,—and if found to be pernicious, we have the highest probability that they are also untrue.

“We might show how the Trinitarian opinions outrage our natural reason and natural feelings—how they detract from the majesty of God—how they degrade man—how they appeal chiefly to the low passion of fear—how they tend to weaken the incentives to virtue—how they require elaborate reasonings in their proof and explanation, and, consequently, make the salvation of all men (of the poor and illiterate, no less than the intelligent) to turn on knowledge and evidence, which few have the opportunity of attaining, and fewer the capacity of estimating. We might appeal to the history of Trinitarian opinions, and show how they deluged Christendom, during the fourth century, with contention and bloodshedding, and from the fourth

century to the fourteenth, combined with other errors to steep it in spiritual darkness; how they mainly helped to set up the iniquity of the holy office, and to fill its dungeons and torture-chambers with miserable victims; how they chained the hands, blinded the eyes, and seared the hearts of the Reformers of the fifteenth century, as well as of their Romanist opponents. Much, no doubt, is in justice to be ascribed to the barbarity and ignorance of those times, but much also to the false and mischievous dogma, that the salvation of human beings depends on the reception of abstract and mysterious articles of faith. We have, indeed, abundant proof in our present enlightened age, of the narrow, uncharitable spirit which this dogma engenders, and must engender, wherever it is entertained; and there is one deeply affecting, one truly dreadful result, which it is every day producing—a result which they only witness who are professionally called upon to attend the death-beds of their fellow-creatures. The Trinitarian publications do frequently expatiate on the happy, triumphant death of this converted profligate, or that veteran in the faith; but why do they not tell the world of the miserable death-bed scenes which are also witnessed as the result of the prevalence of Calvinistic opinions? I have seen the agonies of disease and dissolution aggravated to maddening intensity by the deeper agonies of spiritual fear. I have seen the wretched victim of superstition writhe under the horrid conviction, that the tongue, parched with natural fever, was scorched by the fires of that terrible hell, whose horrors had been, from Sunday to Sunday, rung in his ears, and into whose abyss he believed himself to be plunging. It is at all times, and under all circumstances, a solemn and touching scene to witness the ravages of disease, to look upon the ghastly countenance, the worn, shrunk limb, the glazing eye, the helpless, sinking creature, which, but a brief space before, might have been full of activity, of enjoyment, of life. And if there be one period of our existence when religion is more precious to us than another, it must be at the point of death. The child, the parent, the wife, may wipe the cold sweat from the brow, and pillow the head on a bosom swelling with sympathy and affection; but it is religion, the ministering angel of mercy, who

brings resignation, and peace, and hope. And shall we call that religion which, like a cruel fiend, tortures the soul with intolerable pangs in the time of its weakness and extremity? Forbid it, mercy! forbid it, common sense!"

MONTHLY RECORD.

FEBRUARY 1, 1837.

THE Sunderland Unitarian Congregation held a Tea-party, Dec. 26, in the chapel. The snow-storm prevented friends from the country, Newcastle, Shields, &c. from joining, otherwise this would have been the largest Unitarian meeting ever held in Sunderland. After tea, the minister having been called to the chair, Mr. Braithwaite, in a speech breathing ardent zeal in the cause of Christ, and pointing out the duties of the members in their struggle to maintain public worship, proposed, as a sentiment,—“The Congregation, and may every member feel the benefit of religion, and be zealous in the propagation of the truth as it is in Jesus.” Mr. M‘Kean, in moving a declaration of unabated esteem for an unwearied benefactor to the Congregation (the Rev. Wm. Turner of Newcastle), said that, not for showy, glittering qualities, was that eminent servant of Christ distinguished, but for those solid virtues which make a minister dear to his congregation—for the wisdom which makes the hoary head a crown of glory—for active beneficence in private deeds and public exertions—for high attainments in literature and science—and regarding the Sunderland Congregation, for disinterested and valuable services.

Mr. James Williams moved,—“That the gratitude of the Congregation is due to the Rev. William M‘Kean, for his faithful discharge of duty as their minister.” He said that he paid no formal compliment, he delivered no flattering speech, but expressed the feelings of his heart in saying,—that, not with the paltry sum which they were able to give, could they discharge the debt they owed their respected minister for his faithful and valuable services. Regarding pulpit duties, he believed he expressed the conviction of every member when he said, that sermons so distinguished as Mr. M‘Kean’s, for originality of thought,

propriety of expression, and depth of devotional feeling, he never heard. Mr. M'Kean, in endeavouring to express his feelings, remarked, that the constant attention which his school required during the week, made him every way inefficient. He had not a moment to spare for reading, visitation, &c. He was happy that his services were considered worthy of the eulogium now pronounced; but was not very sanguine of the progress of Unitarianism in Sunderland, while the minister could give but a small portion of his time to the great work.

Mr. Graham proposed "Civil and religious liberty, and may persecution be blotted from all laws, and extinguished in all hearts." In introducing this sentiment, he took a view of former sanguinary enactments against Unitarians, their victims—their desuetude and abrogation, and the present gradual amelioration of laws involving the rights of conscience; and showed, that not by law alone did persecution operate, but also by private malevolence in its many forms of manifestation.

The chairman now proposed that the recommendation of the "Christian Teacher" be adopted, and a conversation begun on the means whereby the zeal and efficiency of Unitarians might be best promoted. The conversation was spiritedly kept up. Mr. Williams, who introduced the subject in a very neat speech, recommended that Unitarians should associate as much as possible with other denominations, by being members of scientific and benevolent institutions, temperance societies, &c.; and pointed out the effects of such intercourse in the disarming of hostility, and the exhibiting of the generous spirit of our religion. He desired that the anniversaries of the British and Foreign Unitarian Association should circulate, and not be confined to London. He inculcated union and love in congregations, and concluded by proposing "A Northern Association, and that the congregations in the district be addressed on the subject." Mr. Graham supported the motion as a favourite plan, for which he had often pleaded; he was sure that such an Association would do much good.—Mr. Braithwaite, in reference to that department of duty in which he is so practically zealous, recommended attention to the Sunday-school, and to a striving together in that good work. Mr. M'Kean said

that meetings for prayer, mutual exhortation, reading, &c. ought frequently to be held, that the great value of religion might be known experimentally, and qualifications acquired for private communication and local preaching.

Various speeches besides were delivered by other friends, and, after praise and prayer, the meeting broke up with much gratification.

THE *Manchester Guardian* of January 14, states, that "During the present week, the Christian Society assembling in the Unitarian Meeting-house, Greengate, Salford, have held the twelfth anniversary of the opening of that place of worship. Excellent sermons were preached in the chapel on Sunday morning and evening, Jan. 8, by the Rev. James Martineau of Liverpool, and collections were made in aid of the funds, amounting to upwards of £25. On Monday, Tuesday, and Wednesday, the greater part of the congregation were engaged in connection with the bazaar for the education of the poor, which is noticed in another paragraph; and on Wednesday evening, the annual social meeting was held in the Exchange dining-room and ante-room, when about four hundred and fifty ladies and gentlemen, members of the three congregations in Manchester and Salford, and their friends, took tea together. The folding-doors separating the dining from the ante-room, were thrown open, and ranges of tables were placed all the length of the two rooms. The walls were tastefully decorated with festoons and wreaths of evergreens. Amongst the ministers present, were the Revds. J. G. Robberds and Wm. Gaskell of Cross-street Chapel, Rev. J. J. Tayler of Lower Mosley-street, J. R. Beard of Salford, J. Martineau of Liverpool, E. Hawkes of Kendal, F. Baker of Bolton, F. Howorth of Bury, T. May of Stand, Ragland of Hindley, G. Heaviside of Rochdale, Smethurst of Stand, G. Buckland, minister to the poor in Manchester, Abraham Bennett, &c. After tea, the Rev. Wm. Gaskell, of Cross-street Chapel, took the chair, and commenced the proceedings by giving expression to the sentiment—'The King, and all the other magistrates of the land; may justice be administered with equity, tempered with mercy, and crowned with peace and prosperity.' The next sentiments were—'The brother-

hood of man,' and 'The church universal,—all who hold its head to be in Christ crucified, the power of God, and the wisdom of God.' The Rev. Franklin Howorth of Bury, responded to this last sentiment; and the expression by the chairman, of the meeting's thanks to Mr. Martineau for his services on this occasion, drew from the latter an eloquent acknowledgment. Other sentiments followed, all asserting the great principle of religious and civil liberty, and characterised by Christian benevolence, good-fellowship, and good-will. They were the themes of excellent addresses by the Revds. J. G. Robberds, George Buckland, J. J. Tayler, E. Hawkes, Mr. E. Shawcross, &c. The proceedings of an evening, delightfully spent in the interchange of thoughts and sympathies befitting the minds and hearts of Christians in their hours of social enjoyment, closed shortly after ten o'clock."

ON Tuesday, January 10, a Bazaar was opened in the Exchange Dining-room, Manchester, the proceeds of which were to be devoted to the establishment of an infants' school, girls' day-school, Sunday-school, and juvenile library, in connection with the Unitarian Chapel, Strange-ways, now in progress of erection. The bazaar was reopened on Wednesday morning for four hours, during which the military band was again in attendance; the promoters of the bazaar being indebted to the kindness of Colonel Bell, of the 48th regiment of foot, now in the Infantry Barracks, Regent-road, for this agreeable attraction to the room. The bazaar closed at two o'clock; the receipts of the four hours were £200 : 9s. 9d. which with £382 : 9s. 6d. received on Tuesday, and £15 for sales, &c. received since the bazaar closed, makes a total of £597 : 19s. 3d. There are several sums still expected, which will raise the clear proceeds of the bazaar, after defraying all expenses, to upwards of £600. The necessity for closing the bazaar at two o'clock on Wednesday, precluded the possibility of disposing of all the stock; a great number and variety of articles, filling fourteen boxes, and valued at about £100, remained unsold, and we believe that they will be sent for disposal to several shops in the town, in aid of the bazaar fund. All the articles of clothing for the poor, which were not sold at the bazaar,

are, we understand, to be presented to Mr. Buckland, the minister to the poor, for gratuitous distribution by him, as he finds them needed. Altogether this bazaar has been far more successful than was anticipated by its promoters. The zeal and exertion of the contributors of work within a very limited time, the kind assistance of the patronesses, the assiduous labour of the committee and venders, and the attention of the stewards, have had their respective influences in raising a handsome fund for one of the best of charitable purposes—that of extending the means and appliances of Christian instruction amongst the poorer classes.

DIED, Oct. 3, John Pillow of Maidstone, at the advanced age of 86. He was for many years known in his neighbourhood as a most active friend of liberal opinions, when they were not so much in fashion as now, and his memory will be long respected for his sterling integrity. This brief notice will probably meet the eyes of some also who have visited him at his rural residence on Mount Ararat, and who will not soon forget the energy with which he would relate some of his political stories, nor the air of pride with which he used to boast, that he had lived on that spot for fifty years without the aid of medicine. A sermon was preached at the Unitarian chapel, on the occasion of his death, from which the following observations are extracted:—

“The approach of death was looked forward to by him with no other feeling than that it was a rest from his labours, and the appointed mode of entrance upon another and everlasting life. He had no fears on account of futurity. The goodness of God was the rock of his confidence. And, as is so generally the case with those who entertain the same bright views on this subject which were held by him, when approaching the termination of their pilgrimage on earth, death seemed to be deprived of his terrors. All, he doubted not, would end in a manner worthy of a God whose nature is love.—Many of you are aware, that though an avowed Unitarian during about the last twenty years of his life only, yet, almost from his youth had he been such in conviction, not knowing that another individual on earth entertained views like his

own. His strong natural sense led him very early in life to reject the peculiarities of the faith and worship of the Church of England, in which he had been brought up, and rather than join in services in which his heart and soul could not respond, he chose, as I have frequently heard him say, to worship the great God of nature under the wide expanse of heaven, and surrounded by all his glorious works; for *there* he *could* in sincerity praise, adore, and love. This he continued to do for nearly fifty years of his long life, till circumstances at length brought him acquainted with the religious opinions of those who customarily meet in this place, when he found, much to his surprise and pleasure, that there was an earthly temple in which he might conscientiously kneel, and that there were fellow-worshippers with whose praises his own might mingle in harmony. From this time forward, he took pleasure in worshipping in society with his fellow-mortals, and was a regular attendant on the services of this place, till the increasing infirmities of age deprived him of the power. These he regarded, as every wise man will do, as the gentle warnings of a kind Providence, that he must soon quit the present state of things. But as he was proud to say, he had enjoyed a long life of almost uninterrupted health and happiness; he was grateful for what he had received; and he was now prepared for the result. And his conduct, up to the latest moments of intelligence, showed the sincerity of his professions. He calmly fell asleep, and I think it may be truly said, ‘full of peace in believing.’”—*Christian Reformer*.

The “circumstances” alluded to in the preceding account of our much respected friend, Mr. Pillow, were these. The Editor of the *Christian Pioneer*, then a student at the University of Glasgow, returned home in the vacation of 1814. Having to preach for his father, Mr. Pillow determined to go and hear his “young friend George,” whom he had known from his infancy, and in whose welfare he always manifested a lively interest. The sermon was on the humanity of Christ; and the reveries of the Athanasian creed were contrasted with reason and Scripture, and its spirit shown to be hostile to that charity which is the end of the commandment. Mr. Pillow, to his great delight, found he was among fellow-believers and

fellow-worshippers, and from that hour, joined his efforts for the diffusion of truth and charity.

Many an hour has it been our privilege to wander about the gardens of Mount Ararat, and to listen to the converse of this righteous servant of God. Often when contemplating those scenes, and marking the simplicity and cheerfulness of him who preserved their order and beauty, have the lines of Mrs. Barbauld occurred to us,—

“Happy old man! who, stretch’d beneath the shade
Of large grown trees, or in the rustic porch
With woodbine canopy’d, where linger yet
The hospitable virtues, calm enjoy’st
Nature’s best blessings all—a healthy age,
Ruddy and vigorous, native cheerfulness,
Plain-hearted friendship, simple piety,
The rural manners, and the rural joys,
Friendly to life.”

Here it was that Miss Martineau visited our friend. His character, with some of his peculiarities, and several facts he related to her, are embodied in the history of Armstrong, in her tale of “the Hill and the Valley.”

EXHIBITIONS TO GLASGOW COLLEGE.—As “the writer of the remarks” on “Exhibitions to Glasgow College,” vol. x. p. 464, 465, I cannot allow Mr. Yates’s observations to go forth to the world, without a few additional remarks.

1. I never said “that these exhibitions were designed, or have been applied solely or principally, for the benefit of Unitarians.” I believed Dr. Williams belonged to the *English Presbyterians*, and that by his will, he enjoined his Trustees “in filling up of vacancies, to *prefer* the sons of poor *Presbyterian* ministers, equally qualified, before others.” I know that Dr. Lindsay, in the oration delivered on the centenary of Dr. Williams’s death, adduced this fact as one powerful reason for venerating his memory, that “*Many* of those who, for *almost a century*, have distinguished themselves amongst us as the advocates of *a simple worship, a rational belief*, and a truly *Gospel liberty*, have been indebted to his funds for that learning which enabled them in their day to uphold the cause of truth and piety.” I was aware that among those who in the present day occupy Unitarian pulpits in the most

flourishing congregations of England, no small portion have enjoyed the benefit of these exhibitions at Glasgow. I understood that the present Trustees were ministers and gentlemen belonging chiefly to the English Presbyterian body, and I therefore did not think it too much to suppose they would feel some interest in the prosperity of Unitarianism. I cannot see that under such circumstances "the Trustees would do wrong to be guided by the peculiar wants and wishes of the Unitarian denomination." If, as Dr. Lindsay affirms, "It was the *intention* of our Founder, in this bequest, to provide a succession of men who, *subjected to no test*, and acknowledging *no ecclesiastical jurisdiction*, might be nursed in the very bosom of freedom; might be encouraged to think without bias or constraint, and to speak conscientiously and boldly what they think," he could not have contemplated the possibility of his exhibitions being given to young men who may already have been subjected to a test, and who in after life may be unable to exercise their ministry, unless they again subscribe "slave withal" to a human creed. Dr. Williams, on account of his liberality, incurred in his lifetime the charge of Socinianism from the bigots of the day. "Had he lived till now," remarks Dr. Lindsay, "amidst increasing light, there is reason to believe that he would have imbibed what we think more rational and enlarged views of the Christian doctrine." If this be so, it would be no dereliction of duty were the Trustees even to search out for young men of high talent and superior moral qualifications, and encourage them to devote their powers to the advancement "of a simple worship, a rational belief, and a truly Gospel liberty." It appears strange that the Trustees of a charity intended to raise up *ministers* for the Protestant Dissenters of South Britain, should not be required "to pay attention to the attainments of their students as *preachers*, *any more* than as *schoolmasters*." The object of the Trust is to educate ministers, and the qualifications essential to the faithful and successful discharge of ministerial duty, should be the objects sacredly kept in view.

2. I never said "that the Trustees institute no inquiry respecting the moral and religious dispositions of the candidates." My objection is, that the Trustees, though

relying on the testimony of others as to "the moral and religious dispositions of the candidates," will not accept the same or similar testimony, as to their classical and mathematical attainments. They take the evidence of others as to the higher and holier qualifications for the ministry—they reject it as to the inferior and less essential qualifications.

I never said that "the preference ought to be given to the most fervent rather than to the best instructed." But I do think fervour an essential qualification for the ministry; and that the highest classical knowledge, unless associated with fervency of spirit, will do little for the regeneration of society. Mr. Yates might have spared himself the trouble of answering his own hypothetical statements; and the ridicule he has attempted to cast on the sketch of the "higher qualifications" for the ministry, as contrasted with mere classical attainment, or "the worse evil than that of an unlearned ministry," is totally unworthy of the subject in dispute. Is it possible, that Mr. Yates could for one moment have imagined, that I attributed the pernicious effects alluded to, to "a journey to London," or an examination "in Cripplegate Ward"? Those statements were introduced as proofs, that classical acquirement was not the one thing needful to the ministry, and that a student might pass the "six hours in the Red Cross-street Library," to the satisfaction of the Trustees, and yet be deficient in the highest and noblest qualifications for the ministry.

3. It should seem, that in common with "Loudonianus," in the *Christian Reformer* for February 1835, p. 108, I am "mistaken in regard to the nature and extent of that novel mode of proceeding," of which we both complain. It is affirmed by Mr. Yates, that "the subjects of examination are the same now, as they have been for a considerable number of years." If so, I am mistaken as to its being a *novel* mode, but I still object strongly to its propriety and utility. With "Loudonianus," I ask, "whether it could have been intended by the late Dr. Williams, that the recipients of his bounty should have made such progress in classical and mathematical knowledge, as his Trustees now require from them, before they can be allowed to make their appearance at the Univer-

sity? With many highly deserving and talented young men *this would be almost impossible, without an expense to their parents in their previous education*, which it is imagined could only be incurred by persons in such a rank of life as were not contemplated in the Trust." "This inconsistency in their plans, may at least be pointed out, and it would appear to be decisive, as to Dr. Williams's intentions,—they expect as much classical and mathematical knowledge in the candidates for the exhibitions at their disposal, as the University requires in those who offer themselves, after they have finished their course of three or four years, for a Bachelor's or a Master's degree."

As the accuracy of the latter statement has been questioned, I shall contrast the requirements made by the Trustees with those of the University.

TRUSTEES.	GLASGOW UNIVERSITY. <i>Degree of B. A. or M. A.</i>
Livy, 1st and 2d books. Virgil's Georgics. Horace's Odes, 1st book. Satires, 1st book. Cicero de Senectute. Latin Composition.	Livy, 3 books. Virgil's Æneid, 3 books. Horace's Odes, 2 books.
New Testament, Luke's Gospel. Xenophon's Anabasis, 1st book. Homer's Iliad, 4 first books. Euripides Hecuba.	New Testament, 4 Gospels. Homer, 3 books.
Arithmetic, Algebra, including Simple Equations. Euclid, 6 first books.	Algebra, Simple and Quadra- tic Equations. Plane Trigonometry. Euclid, 6 first books.

4. I did not cast upon the Trustees "the groundless and unjustifiable imputation," that "they *violate* the will of the Founder." I said only, that the "justice" of their new mode of procedure "has been questioned," "as not being *in accordance* with the will of the Founder." It was far from my intention to charge them with *intentional error*. I thought them mistaken in their judgment on this matter, and affirmed that the correctness of that judgment had been questioned. "Loudonianus" had expressed an opinion, in which I knew many had concurred, that whilst "there can be no doubt that the greater the

acquirements of the young men admitted to Dr. Williams's foundation, the better; to exclude all who are unable to say *Ego profiteor* to the formidable list prescribed by the Trustees in their advertisement, *would be an exercise of authority, which, if it be legitimate, has not hitherto been known to exist.*"

Mr. Yates claims merit for the Trustees in "taking upon themselves the trouble and responsibility of the examination;" yet, if such be "the Founder's will," it is only the performance of their duty. In other parts of his letter, he mentions "*the Examining Committee*;" so that after all, it should seem the Trustees as a body appoint to the vacant scholarships, on the testimony of others, a selected few of their number.

5. Mr. Yates disposes of the objection, that the new mode raises "a barrier to the entrance of young men on the ministry, by the heavy expense entailed by a journey to London," by saying, that "the means of enabling" "a youth of merit" "to take the journey, would have been in some way cheerfully supplied." Who was to know this previously to this announcement? The official advertisement said nothing respecting travelling expenses. It is not pleasant to owe obligations of this kind to individuals; and no one could have imagined that "the Examining Committee" had power to vote the funds of the Trust for such a purpose.

But Mr. Yates has another mode of obviating the objection. He thinks a visit to the Metropolis "is, to an intelligent and observing mind, equivalent to the reading of many a book, and the attendance upon many a lecture." If this be so, would it not be an improvement upon the plan, to have an examination of the students in London, previously to the commencement of every session, as a fitting preparation for the Black-stone Examination at Glasgow?

6. Is it possible, Mr. Yates can see no difference between the examination in London, and "the daily effort" at Glasgow College? On the one examination, the prospects of a young man's life may be dependant. His family and friends are anxiously looking forward to it as that which will put him on the road to usefulness and honour. The results dependent on the trial, may para-

lyse effort. He is rejected, and returns to his home disgraced. The disappointment is not confined to the individual; it blights the hopes of friends, and the world points the finger of scorn. In the other case, if a student fails one day, he can retrieve his failure the next; he is in the midst of associates who cheer his efforts, and stimulate his talents. The examination is the every-day course, and he goes to it as a part of the regular routine of his class.

The examination, by ministers he has known from his boyhood, in the privacy of their parlour, has nothing connected with it calculated to daunt a young man's spirit. If he be not fully prepared, his shame is not blazoned abroad. He does not lose caste. He is under less restraint than in "Cripplegate Ward," and is more likely to acquit himself well, and his real standing to be accurately ascertained. Those who know human nature, and have mingled much with youth, must admit that these are facts.

There are young men now at Glasgow College, *not* "ranking among the most insignificant and worthless of the students," who *have* been deterred by the dread of failure, from undergoing the examination at Red Cross-street. Their talents are represented to me as good, their attainments respectable, their standing in their respective classes excellent. Young men may have those sensitive feelings, and yet not be either "ignorant" or "idle"; and to charge them with a desire of "putting considerable sums of money in their pockets," and of valuing the scholarships only "as so much current coin," because they could not brace up their nerves to undergo a prescribed form, does not savour much of the charity which thinketh no evil.

Mr. Yates only does me justice, when he ascribes to me "good intentions" in making the remarks on which he animadverts. My earnest wish is for an efficient ministry in all denominations of Christians; and especially that those who in any way have it in their power to furnish such a ministry to the Unitarian body, may not add to the hindrances which already interpose to the accomplishment of that wish.

GEORGE HARRIS.

THE PRINCIPLES ON WHICH CHRISTIANITY IS
BASED, ADMITTED BY UNBELIEVERS.

THE most superficial observer of human society cannot have failed to remark the innumerable evils and crimes which have had their source in the wild and uncontrolled sway of party spirit; a principle of mind which leads us to view every thing as subordinate to the advancement of the cause or faction of which we are the adherents. Confederated by similarity of purpose, and animated by the sympathy of a common bond of union, human beings have perpetrated enormities, from the commission of which, singly, they would have shrunk with abhorrence. The operation of this spirit has deluged whole countries with blood, "and shut the gates of mercy on mankind." It has engendered strife amongst brethren; stirred up malice, hatred, and all uncharitableness; and prompted to deeds which make "sweet religion" but "a rhapsody of words."

Widely as this spirit has pervaded the political and religious worlds, it has unhappily not been confined to these spheres. Strange to say, it has found its way into the seats of calm philosophy, and converted the quiet groves of science into an arena of angry disputation and contention. In the defence of systems purely moral and intellectual, have man's animal passions been enlisted; and the battle has raged, not to secure truth, but the triumph of a party. In this field, it is true, no human blood has flowed; but the consequences of party spirit have been as direful, in the obstruction which it has opposed to the free unfettered progress of mind, and to the onward course of knowledge, virtue, and happiness. In place of standing forward as lovers of truth, boldly resolved to follow wheresoever she may lead, men have too generally been content to assume the position of advocates of a particular system, determined to uphold it despite all evidence. Whatever makes for the tenets they have adopted, though based on the most fragile grounds, they readily receive; whatever militates against these, though supported by the highest authority, they obstinately reject, resting in the partial views which they have embraced as containing all possible truth, and defending error

against the plainest and most palpable evidence which can be adduced to shake it.

These considerations compel us to examine with care, and receive with caution, the evidence in support of any system, either in politics, science, or morals, adduced by its avowed adherent. But more especially must we use reserve in the reception of testimony on the subject of religion; in regard to which, the instances are innumerable of a "zeal not according to knowledge," inducing its supporters to advance, as conclusive proof in its favour, statements which are at once flimsy and false. The consequence of this indiscreet and criminal zeal is, that the writings of the ablest Christian authors are viewed with distrust as the pleadings of a partisan; a circumstance which goes far to nullify the fair and legitimate effect of the true evidences of their faith.

There is one branch of evidence, however, in favour of Christianity, which is superior to all such suspicion, and on that account very valuable, we mean the testimony of its excellence recorded by those who reject it as a supernatural system. The sublimity of the moral character of Jesus Christ, and the exalted purity of his precepts, have been the frequent themes of the high eulogium, and even rapturous admiration, of the unbeliever. Such acknowledgments amount almost to a recognition of the divinity of Christianity; since to receive Christ's communications in regard to the character of God and the duties of man, as just and true, and to view Christ himself as a perfect pattern of moral excellence, seems nearly equivalent to the reception of the entire essentials of Revelation. Important as is the testimony thus furnished, there is a still higher species of evidence of the truth of Christianity, afforded by the admission, on the part of its opponents, of the principles on which the system is based. We lately met with a striking instance of such an admission in a work not very generally known, entitled, "*The Principles of Moral Science*, by Robert Forsyth, Esq. Advocate."* The writer is a pure Theist, and rejects Christianity as a superstition. His views, however, are pure and elevated, although fanciful. He holds man's object in life to be

* Edinburgh, printed for Bell & Bradfute; and Longman, Hurst, Rees, & Orme, London. 1805.

the acquirement of intellectual and moral excellence, and maintains, that only such of the race as have properly cultivated their faculties, will exist in a future world. The duties of religion he reduces to two principles, resignation to the will of the Deity, and imitation, so far as it is practicable, of the Divine character. In the discussion of the latter subject, there occurs the following remarkable passage:—

“To imitate the Divine character is also a most important religious duty. The greatest apparent difficulty, in the study of moral perfection, is this, that it is all a matter of abstract thought. *We have no models of it before our eyes. The imagination and the memory are assisted by nothing obvious or visible; and the impressions left by speculative reasonings are always feeble, and ready to vanish from the mind.* In other branches of science the case is different. When a man studies mechanics, he may, if he think fit, observe the effects of actual, and not merely of imaginary levers, pulleys, wheels, screws, and wedges, in accelerating or retarding motion. In studying chemistry, he examines different bodies by heat, by cold, by the contact of other bodies, and by every situation in which he can contrive to place them. When he studies history, he collects from every document an account of the opinions, manners, and actions of men. *Were we acquainted with any beings possessed of moral perfection, we could proceed in the study of it in the same manner.* We might examine, in every point of view, their thoughts and their actions. When we had acquired a complete knowledge of these, we would have reason to regard ourselves as masters of moral science. When we had acquired sufficient self-command to enable us to act in all things like the beings whose characters we studied, we would be entitled to think ourselves actually possessed of excellence; for we would act as they did, not as blind imitators, but as understanding the wisdom of their conduct, and rendering, not only their actions, but their whole character and purposes, our own. In the present state of the universe we can only associate with human beings who are imperfect like ourselves; and we know not whether any higher degree of created excellence does actually exist. *The Author of the universe is in-*

deed the source of all perfection; and if we could enjoy an opportunity of knowing his thoughts and actions, we might no doubt study moral science as consisting of matters of fact like any other branch of knowledge. In proportion as we acquired sufficient energy of mind to judge and to act like this perfect Being, our nature would become truly excellent."

The principles above enunciated appear to us, not only to furnish the strongest *a priori* argument in support of the reasonableness of a Revelation, but to demonstrate the complete adaptation of the Christian scheme to the moral wants of mankind. The imitation of the Divine character is admitted by the writer to be a most important religious duty; but the difficulty is suggested, and a serious one it is, that we have no model of moral perfection, and are therefore left to the vague generalisations of abstract thought. "The imagination and the memory are assisted by nothing obvious or visible, and the impressions left by speculative reasonings are always feeble, and ready to vanish from the mind." How completely does Christianity meet this difficulty! It too ranks imitation of the Divine character as man's highest duty; but it supplies him with a perfect model of moral excellence in the person of Jesus Christ. In the study of mechanics, chemistry, or history, says our author, we deal with facts which we collect and compare; and "were we acquainted with any being possessed of moral perfection, we could proceed in the study of morality in the same manner." Christianity acquaints us with such a perfect being, and thus enables us to "study moral science as consisting of matters of fact like any other branch of knowledge." Christ proclaimed to man, "Be perfect as your Father in heaven is perfect;" but he left us not in ignorance of the character of that great Being whom he desired that we should imitate. "I and my Father are one," he could say; and "he that hath seen me hath seen the Father." Of the perfection which he inculcated, he was himself the example. He hath shown us the Father; for he was "a ray of his brightness, and an image of his perfections." Does not Christianity, then, supply this lamented *desideratum* in the study of moral science? Is it not true, that "God, who commanded the light to shine out of darkness, hath

shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ?" Is not he "the image of the invisible God;" and should we not be warranted in saying, that "in proportion as we acquired sufficient energy of mind to judge and to act like this perfect Being, our nature would become truly excellent"?

Such is the beautiful adaptation of the Christian system to the moral regeneration of mankind. Perfection is the standard of moral excellence. To that, man is taught to aspire. But how fruitless would be his efforts, unless he had a definite and distinct idea of a perfect nature? This is exhibited to him in Jesus Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," that he may "draw all men unto him." There is a moral as well as a physical gravitation, which attracts with irresistible force all within the sphere of its influence. There is a spiritual as well as a natural electricity, which glances from mind to mind, until it has pervaded each. There is a high and holy principle of assimilation in the sympathy of virtue, which unites congenial minds in obedience to a law as uniform and unerring as that which binds the planets in their courses. These principles are at work in the moral world; and their operation will never cease "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

January 9, 1837.

R. N.

DR. CHANNING'S DISCOURSE

*At the Dedication of the Unitarian Congregational Church
Newport, Rhode Island, July 27, 1836.*

(Continued from page 58.)

Having thus set forth very imperfectly, but from a full heart, the excellence of the homage which is here to be rendered to God in his Parental character, I ought now to proceed, according to the plan of this discourse, to show that we should enter this house with joy, because it is set apart to the worship of God in Spirit and in Truth, to an Inward not outward worship. In discussing this topic, I might enlarge on the vast and beneficent

revolution which Jesus Christ wrought in religion, by teaching that God is a Spirit, and to be spiritually adored. I might show how much he wrought for human elevation and happiness, when, in pronouncing the text, he shook the ancient temples to their foundations, quenched the fire on the heathen and Jewish altars, wrested the instruments of sacrifice from the hand of the priest, abolished sanctity of place, and consecrated the human soul as the true house of God. But the nature, grandeur, benefits of this spiritual worship, are subjects too extensive for our present consideration. Instead of discussion, I can only use the words of exhortation. I can only say, that you, who are to assemble in this place, are peculiarly bound to inward worship, for to you especially Christianity is an inward system. Most other denominations expect salvation more or less from what Jesus does abroad, especially from his agency on the mind of God. You expect it from what he does within your own minds. His great glory, according to your views, lies in his influence on the human soul, in the communication of his spirit to his followers. To you, salvation, heaven, and hell have their seat in the soul. To you, Christianity is wholly a spiritual system. Come then to this place to worship with the soul, to elevate the spirit to God. Let not this house be desecrated by a religion of show. Let it not degenerate into a place of forms. Let not your pews be occupied by lifeless machines. Do not come here to take part in lethargic repetitions of sacred words. Do not come from a cold sense of duty, to quiet conscience with the thought of having paid a debt to God. Do not come to perform a present task to ensure a future heaven. Come to find heaven now, to anticipate the happiness of that better world by breathing its spirit, to bind your souls indissolubly to your Maker.—Come to worship in spirit and in truth, that is, intelligently, rationally, with clear judgment, with just and honourable conceptions of the infinite Father, not prostrating your understandings, not renouncing the divine gift of reason, but offering an enlightened homage, such as is due to the Fountain of intelligence and truth.—Come to worship with the heart as well as intellect, with life, fervour, zeal. Sleep over your business if you will, but not over your religion.—

Come to worship with strong conviction, with living faith in a higher presence than meets the eye, with a feeling of God's presence not only around you, but in the depths of your souls.—Come to worship with a filial spirit, not with fear, dread, and gloom, not with sepulchral tones and desponding looks, but with humble, cheerful, boundless trust, with overflowing gratitude, with a love willing and earnest to do and to suffer whatever may approve your devotion to God.—Come to worship him with what he most delights in, with aspiration for spiritual light and life; come to cherish and express desires for virtue, for purity, for power over temptation, stronger and more insatiable than spring up in your most eager pursuits of business or pleasure; and welcome joyfully every holy impulse, every accession of strength to virtuous purpose, to the love of God and man.—In a word, come to offer a refined, generous worship, to offer a tribute worthy of Him who is the Perfection of truth, goodness, beauty, and blessedness. Adore him with the calmest reason and the profoundest love, and strive to conform yourselves to what you adore.

I have now, my friends, set before you the worship to which this building is set apart, and which, from its rational, filial, pure, and ennobling character, renders this solemnity a season for thankfulness and joy. I should not, however, be just to this occasion, or to the great purpose of this house, if I were to stop here. My remarks have hitherto been confined to the worship which is to be offered within these walls, to the influence to be exerted on you when assembled here. But has this house no higher end than to give an impulse to your minds for the very few hours which you are to spend beneath its roof? Then we have little reason to enter it with joy. The great end for which you are to worship here, is, that you may worship every where. You are to feel God's presence here, that it may be felt wherever you go, and whatever you do. The very idea of spiritual homage is, that it takes possession of the soul, and becomes a part of our very being. The great design of this act of dedication is, that your houses, your places of business may be consecrated to God. This topic of omnipresent worship I cannot expand. One view of it,

however, I must not omit. From the peculiar character of the worship to which this house is consecrated, you learn the *kind* of worship which you should carry from it into your common lives. It is not uncommon for the Christian teacher to say to his congregation, that when they leave the church, they go forth into a nobler temple, than one made with hands, into the temple of the Creation, and that they must go forth to worship God in his works. The views given of the true worship in this discourse, will lead me to a somewhat different style of exposition. I will, indeed, say to you, go from this house to adore God as he is revealed in the boundless universe. This is one end of your worship here. But I would add, that a higher end is, that you should go forth to worship him as he is revealed in his rational and moral offspring, and to worship him by fulfilling, as you have power, his purposes in regard to these. My great aim in this discourse, has been to show that God is to be adored here as the Father of rational and moral beings, of yourselves and all mankind; and such a worship tends directly and is designed to lead us, when we go hence, to recognise God in our own nature, to see in men his children, to respect and serve them for their relationship to the Divinity, to see in them signatures of greatness amidst all their imperfection, and to love them with more than earthly love. We must not look round on the universe with awe, and on man with scorn, for man, who can comprehend the universe and its laws, "is greater than the universe, which cannot comprehend itself." God dwells in every human being more intimately than in the outward creation. The voice of God comes to us in the ocean, the thunder, the whirlwind; but how much more of God is there in his inward voice, in the intuitions of reason, in the rebukes of conscience, in the whispers of the Holy Spirit. I would have you see God in the awful mountain and the tranquil valley; but more, much more in the clear judgment, the moral energy, the disinterested purpose, the pious gratitude, the immortal hope of a good man. Go from this house to worship God by reverencing the human soul as his chosen sanctuary. Revere it in yourselves, revere it in others, and labour to carry it forward to perfection. Worship God within these walls

as universally, impartially good to his human offspring; and go forth to breathe the same spirit. Go forth to respect the rights, and seek the true, enduring welfare of all within your influence. Carry with you the conviction, that to trample on a human being, of whatever colour, clime, rank, condition, is to trample on God's child; that to degrade or corrupt a man, is to deface a holier temple than any material sanctuary. Mercy, Love, is more acceptable worship to God, than all sacrifices or outward offerings. The most celestial worship ever paid on earth was rendered by Christ, when he approached man, and the most sinful man, as a child of God, when he toiled and bled to awaken what was Divine in the human soul, to regenerate a fallen world. Be such the worship which you shall carry from this place. Go forth to do good with every power which God bestows, to make every place you enter happier by your presence, to espouse all human interests, to throw your whole weight into the scale of human freedom and improvement, to withstand all wrong, to uphold all right, and especially to give light, life, strength to the immortal soul. He who rears up one child in Christian virtue, or recovers one fellow-creature to God, builds a temple more precious than Solomon's or St. Peter's, more enduring than earth or heaven.

I have now finished the general discussion which this occasion seemed to me to require, and I trust that a few remarks of a personal and local character will be received with indulgence. It is with no common emotion that I take part in the present solemnity. I stand now to teach, where in my childhood and youth I was a learner. The generation which I then knew has almost wholly disappeared. The venerable man, whose trembling voice I then heard in this place, has long since gone to his reward. My earliest friends, who watched over my childhood and led me by the hand to this spot, have been taken. Still my emotions are not sad. I rejoice; for whilst I see melancholy changes around me, and still more feel, that time, which has bowed other frames, has touched my own, I see that the work of human improvement has gone on. I see that clearer and brighter truths, than were opened on my own youthful mind, are to be imparted to succeeding generations. Herein I do and will rejoice.

On looking back to my early years I can distinctly recollect unhappy influences exerted on my mind by the general tone of religion in this town. I can recollect, too, a corruption of morals among those of my own age, which made boyhood a critical, perilous season. Still I must bless God for the place of my nativity; for as my mind unfolded, I became more and more alive to the beautiful scenery which now attracts strangers to our island. My first liberty was used in roaming over the neighbouring fields and shores; and amid this glorious nature, that love of liberty sprang up, which has gained strength within me to this hour. I early received impressions of the great and the beautiful, which I believe have had no small influence in determining my modes of thought and habits of life. In this town I pursued for a time my studies of theology. I had no professor or teacher to guide me; but I had two noble places of study. One was yonder beautiful edifice, now so frequented and so useful as a public library, then so deserted that I spent day after day and sometimes week after week amidst its dusty volumes, without interruption from a single visitor. The other place was yonder beach, the roar of which has so often mingled with the worship of this place, my daily resort, dear to me in the sunshine, still more attractive in the storm. Seldom do I visit it now without thinking of the work, which there, in the sight of that beauty, in the sound of those waves, was carried on in my soul. No spot on earth has helped to form me so much, as that beach. There I lifted up my voice in praise amidst the tempest. There, softened by beauty, I poured out my thanksgiving and contrite confessions. There, in reverential sympathy with the mighty power around me, I became conscious of power within. There, struggling thoughts and emotions broke forth, as if moved to utterance by nature's eloquence of the winds and waves. There began a happiness surpassing all worldly pleasures, all gifts of fortune, the happiness of communing with the works of God. Pardon me this reference to myself. I believe that the worship, of which I have this day spoken, was aided in my own soul by the scenes in which my early life was passed. Amidst these scenes, and in speaking of this worship, allow me to thank God that this beautiful island was the place of my birth.

Leaving what is merely personal, I would express my joy, and it is most sincere, in the dedication of this house, regarded as a proof and a means of the diffusion of Christian truth. Some perhaps may think, that this joy is not a little heightened by seeing a church set apart to the particular sect to which I am said to belong. But I trust, that what you have this day heard will satisfy most if not all who hear, that it is not a sectarian exultation to which I am giving utterance. I indeed take pleasure in thinking, that the particular views which I have adopted of the disputed doctrines of religion will here be made known; but I rejoice much more in thinking, that this house is pledged to no peculiar doctrines, that it is not erected to bind my own or any man's opinions on this or on future times, that it is consecrated to free investigation of religious truth, to religious progress, to the right of private judgment, to Protestant and Christian liberty. Most earnestly do I pray, that a purer theology, that diviner illuminations, that a truer worship than can now be found in our own or in any sect, may be the glory of this house. We who now consecrate it to God, believe in human progress. We do not say to the spirit of truth: "Thus far and no farther." We reprobate the exclusive, tyrannical spirit of the churches of this age, which denounce as an enemy to Christianity, whoever in the use of his intellectual liberty, and in the interpretation of God's word for himself, may differ from the traditions and creeds which have been received from fallible forefathers. We rear these walls not to a sect, but to religious, moral, intellectual, Protestant, Christian liberty.

(To be concluded in our next.)

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#### THE MORAL PHILOSOPHY OF SCIENCE.—No. XI. ANALOGY.

MOST delightful and advantageous is that department of scientific investigation, which traces out the analogies, or the relations and similarities of things. It is by a series of comparisons that all logical deductions are obtained. It is by analogical processes that a large proportion of human knowledge is secured. Many of the most valuable discoveries were the offspring of analogy. Com-



parative anatomy, by which the functions of the human frame were ascertained by examinations of corresponding parts in the lower animals, is purely analogical. The conclusions of astronomers, that sun, moon, and stars, are all habitable bodies, are deductions at which they could never have arrived but by the aid of analogy, or a comparison of certain features of these bodies with similar features of our earth. By analogy, men reason from the past to the future; from things below to things above; and from the conduct of wise and good parents, to the dealings of God. It is by analogy that the truth of Christianity, the being of a Great First Intelligent Cause, the resurrection of men, and the life to come, are made to appear before the mental vision as sublime realities. No marvel, then, that men should evince such extreme fondness for analogy. No marvel that they should so frequently have pushed analogy beyond its limits; and by false analogies, fabricated the most fallacious theories. But such unhappy results will be beacons to the wise, by whose warning they will avoid the rocks and quicksands on which, by pursuing an *ignis fatuus*, under the idea of its being an analogy, others have made shipwreck of reason, revelation, and peace.

True analogy is a comparison, in which all the parts and particulars of one thing agree with those of another; as, for example, Venus is nearly the size of this earth, goes around the sun in about 224 days, which make her year, turns on her own centre in about 24 hours, which constitute her day and night; and as she has day and night, and year, and seasons, and a surface of earth, analogy says she is inhabited. Again, as Jesus rose and ascended, so shall his followers, is a sound deduction of analogy. But if a stranger, with a hard countenance and a harsh voice, were pronounced cruel, because a well-known savage individual had a similar aspect and tone, this would be false analogy. Again, when it is said that a trinity of co-equal and co-eternal persons is proved, or even illustrated, by trinities in nature, and the threefold nature of man, the laws of true analogy are completely overlooked; for it is reasoning from three utterly dissimilar things, united in one compound and divisible body, to three perfectly similar things, in a simple and indi-

visible substance. To say of any triad, there are three in one, and that is like the Trinity in the Deity, is as worthless as it would be to point to the Trinity as proof that there must be naturally three religions and three moralities; or to argue, that there must be seven heavens, seven grades of future happiness, and seven persons in the Godhead, because there are seven notes in music, seven colours in the rainbow, seven stages in human life, and numberless other sevens in nature. Such conclusions only delude. And when systems, for the direction of men's faith and practice, are formed out of partial correspondences, and merely fancied analogies, as many of those which are held most sacred by their votaries assuredly have been, they lead the mind widely astray, pervert the soul, and issue in the production of false standards of morality and religion. And yet analogy is man's unerring guide. Never can he go wrong when he is actually following this guide, although he too frequently loses his way by choosing another conductor who has assumed the same name.

By the analogies of things, the human mind is conducted, amidst light, and life, and joy, to the conclusions that there is a God, that He is almighty, unerring, and all-benignant; that moral and religious obligations devolve on man; and that a future being awaits the mental principle of every rational creature. Almost endless are the correspondences from which these deductions legitimately flow. If the arrangements and adaptations of means to the attainment of ends, around man and in man, are such as demonstrate, that the human race are made for mutual aid and sympathy, for constant advance in the paths of knowledge, virtue, and happiness, then there must have been engaged, in the production of such a system of things, a wise and good Designer, then He must take a deep interest in the works of his hand; and having made virtue the only agent of true enjoyment, He must intend to reward a life of pious devotion to goodness, with purer pleasures in another state.

Out of the immense mass of analogical evidence of Divine goodness, a few instances have already been given in the preceding papers. The adaptations of the eye and ear to light and sound have been pointed out under the heads, Optics and Acoustics. And he who can know all

the particulars of the extremely complicated and delicate apparatus for seeing and hearing, and all the wonderful laws of light and sound, and the human voice, and all the arrangements by which ideas are conveyed into the mind, from the external world, through these organs of sense, and yet, despite his knowledge and experience, believe that these effects arose from no intelligent cause, must be the most credulous and illogical of human beings, and an object of pity to every well-regulated mind. Such a one, to be consistent, ought to believe that there is no design among men, and that all their operations are chance, and that it is chance, not reason, that has made him an Atheist. But all those who are so incredulous as to reject the idea of effects without cause, intelligent adaptations without an intelligent mind, will gratefully own, not only that He who formed the eye and ear must understand the principles to which he fitted them, but be the Author of those principles, and likewise, of all those by which life and thought are commenced and continued.

Under this aspect will be viewed, food and the organs of mastication, digestion, and assimilation. In this light will be seen the harmony of the lungs and the air; the bones, joints, and muscles, and the movements to be performed, and the resistance to be overcome; sleep and night; man's wants, and the nature of the earth; and inferior animals; and the thousand sympathies, desires, hopes, and joys, of human hearts. As these are all analogous to the operations of human intelligence in adapting means to the attainment of ends; and as it is from such effects alone that the existence of human intelligence is demonstrated, the conclusion seems inevitable, that there must exist a Supreme Intelligence from which the numerous arrangements of nature proceeded; and the ends meant to be attained must all be benevolent.

When it is found that external things impress the brain through the five senses, and that thus, by the aid of the nerves of sensation, the mind obtains notice of the states and changes of the world around, animate and inanimate; and when it is perceived that the mind issues her commands through the media of the nerves of motion, and thereby puts the limbs in action, and causes the organs of the body to operate on things and beings external,—

analogy proclaims, that man and the world are made for each other; and the more man knows of the agencies by which he is encircled, and on which he every moment depends, and of his own powers of turning them to the best account, he must, while he continues to carry his knowledge into practice, escape from very many ills, to which, otherwise, he would become a prey; and secure very many enjoyments, to which, otherwise, he would remain a stranger.

Ignorance, fallacious reasoning, pernicious conduct, and human misery—these are the gradations of the grovelling and debased. Knowledge, sound ratiocination, a virtuous course, and happiness—these are the steps trod by the aspiring and exalted. And if, by want of thought, care, and moral courage, a man remain in mental darkness, and stumble, and fall, and suffer, let him not add gross ingratitude to great folly and grievous criminality, by affirming, that his Maker designed him to endure that misery which he has made for himself. And if a man so far mistake the teachings of Revelation, as to suppose, that the study of the sciences, or in other words, gaining an acquaintance with the laws, principles, and phenomena of nature, and applying that knowledge to moral purposes, are no parts of religion; and in consequence of this erroneous conclusion, fall into divers temptations, and realise much sorrow, let him not impiously blame his own nature, and thereby criminate his Creator. He is constituted for learning; and if he does not learn, he is guilty of the sin of omission. He is made for reasoning and acting in accordance with the established order of creation; and if he reason and act in opposition to that order, he is chargeable with the sin of commission. He is framed for promoting his own good, his own happiness; and if he choose evil, and entail on himself misery, the fault, the blame, the loss be his own. All the analogies of the universe point to a Great First Cause, with whom is might, wisdom, and goodness; and to the moral and intellectual exaltation, and the permanent benefit of man, as the great end for which the earth was called into being, and fitted up with all the gorgeous furniture of sea and land, hill and valley, air and sky, and the numerous vegetable and animal tribes, to render it an appropriate school in which to train rational beings for immortality.—D.D.

## ON CATHOLICISM, &amp;c.

[WE have been kindly favoured by the author with the following admirable letter from the Rev. Dr. Channing to the Rev. J. F. Clarke, the Editor of "the Western Messenger;" and published in that periodical, at Louisville, Kentucky, in October, 1836. Many of the observations are adapted to a particular locality; but the letter contains, like all the productions of its author, great principles and truths, useful to all countries, to every individual engaged in the Christian ministry, and more especially to those who are struggling in the midst of opposing influences, to uphold and diffuse the life-giving doctrines, commandments, hopes, and consolations of the everlasting Gospel. We are sure of having the thanks of our readers for the pleasure and instruction its perusal cannot fail to impart to them.—EDITOR.]

*To the Editor of the Western Messenger.*

Boston, June, 1836.

MY DEAR SIR,—I have received your letter, expressing a very earnest desire that I would make some contribution to the pages of "the Western Messenger." Your appeal is too strong to be resisted. I feel that I must send you something, though circumstances, which I cannot control, do not allow me to engage in any elaborate discussion. I have therefore resolved to write you a letter, with the same freedom which I should use, if writing not for the public, but to a friend. Perhaps it may meet the wants, and suit the frank spirit of the West, more than a regular essay. But judge for yourself, and do what you will with my hasty thoughts.

I begin with expressing my satisfaction in your having planted yourself in the West. I am glad for your own sake, as well as for the sake of the cause, you have adopted. I say, your own sake. You have chosen the good part. The first question to be asked by a young man entering into active life is, in what situation he can find the greatest scope and excitement to his powers and good affections? That sphere is the best for a man, in which he can best unfold the faculties of a Man, in which he can do justice to his whole nature; in which his intellect, heart, conscience will be called into the most powerful life. I am



always discouraged when I hear a young man asking for the easiest condition, when I see him looking out for some beaten path, in which he may move on mechanically, and with the least expense of thought and feeling. The young minister sometimes desires to become a fixture in an established congregation, which is bound to its place of worship by obstinate ties of habit, and which can therefore be kept together with little effort of his own. If the congregation happens to be what is called a respectable one, that is, if it happens so far to regard the rules of worldly decorum as never to shock him by immoralities, and never to force him into any new or strenuous exertion for its recovery, so much the better. Such a minister is among the most pitiable members of the community. Happily this extreme case is rare. But the case is not rare of those, who, wishing to do good, still desire to reconcile usefulness with all the comforts of life, who shrink from the hazards, which men take in other pursuits, who want the spirit of enterprise, who prefer to reap where others have sowed, and to linger round the places of their nativity. At a time when men of other professions pour themselves into the new parts of the country, and are seeking their fortunes with buoyant spirits, and overflowing hopes, the minister seems little inclined to seek what is better than fortune in untried fields of labour. Of all men, the minister should be first to inquire, where shall I find the circumstances most fitted to wake up my whole soul, to task all my faculties, to inspire a profound interest, to carry me out of myself. I believe *you* have asked yourself this question, and I think, you have answered it wisely. You have thrown yourself into a new country, where there are admirable materials, but where a congregation is to be created by your own faithfulness and zeal. Not even a foundation is laid, on which you can build. There are no mechanical habits among the people, which the minister can use as labour-saving machines, which will do much of his work for him, which will draw people to church whether he meets their wants or not. Still more, there are no rigid rules, binding you down to specific modes of action, cramping your energies, warring with your individuality. You may preach in your own way, preach from your observation of

the effects produced on a free-speaking people. Tradition does not take the place of your own reason. In addition to this, you see and feel the pressing need of religious instruction, in a region where religious institutions are in their infancy. That under such circumstances, a man who starts with the true spirit will make progress, can hardly be doubted.—You have peculiar trials, but in these, you find impulses, which, I trust, are to carry you forward to greater usefulness, and to a higher action of the whole soul.

Boston has sometimes been called the Paradise of ministers; and undoubtedly the respect in which the profession is held, and the intellectual helps afforded here, give some reason for the appellation. But there are disadvantages also, and one in particular, to which you are not exposed. Shall I say a word of evil of this good city of Boston? Among all its virtues it does not abound in a tolerant spirit. The yoke of opinion is a heavy one, often crushing individuality of judgment and action. A censorship, unfriendly to free exertion, is exercised over the pulpit as well as over other concerns. No city in the world is governed so little by a police, and so much by mutual inspection, and what is called public sentiment. We stand more in awe of one another, than most people. Opinion is less individual, or runs more into masses, and often rules with a rod of iron. Undoubtedly opinion, when enlightened, lofty, pure, is a useful sovereign; but in the present imperfect state of society, it has its evils as well as benefits. It suppresses the grosser vices, rather than favours the higher virtues. It favours public order, rather than originality of thought, moral energy and spiritual life. To prescribe its due bounds, is a very difficult problem. Were its restraints wholly removed, the decorum of the pulpit would be endangered; but that these restraints are excessive in this city, and especially in our denomination, that they often weigh oppressively on the young minister, and that they often take from ministers of all ages the courage, confidence, and authority which their high mission should inspire, cannot, I fear, be denied. The minister here on entering the pulpit, too often feels, that he is to be judged rather than to judge; that instead of meeting sinful men, who are to be warned

and saved, he is to meet critics to be propitiated or disarmed. He feels, that should he trust himself to his heart, speak without book, and consequently break some law of speech, or be hurried into some daring hyperbole, he should find little mercy. Formerly Felix trembled before Paul; now the successor of Paul more frequently trembles. Foreigners generally set down as one of our distinctions, the awe in which we stand of opinion, the want of freedom of speech, the predominance of caution and calculation over impulse. This feature of our society exempts it from some dangers; and those persons who see only ruin in the reforming spirit of the times, will prize it as our best characteristic. Be this as it may, one thing is sure, that it does not give energy to the ministry, or favour the nobler action or higher products of the mind. Your situation gives you greater freedom. You preach, I understand, wholly without notes. In this you may carry your liberty too far. Writing is one of the great means of giving precision, clearness, consistency, and energy to thought. Every other sermon, I think, should be written, if circumstances allow it. But he who only preaches from notes, will never do justice to his own powers and feelings. The deepest fountains of eloquence within him will not be unsealed. He will never know the full power given him over his fellow-creatures.

The great danger to a minister at this time is the want of life, the danger of being dead while he lives. Brought up where Christianity is established, he is in danger of receiving it as a tradition. Brought up, where a routine of duty is marked out for him, and a certain style of preaching imposed, he is in danger of preaching from tradition. Ministers are strongly tempted to say what they are expected to say. Accordingly their tones and looks too often show, that they understand but superficially what is meant by their words. You see that they are talking of that which is not *real* to them. This danger of lifelessness is great in old congregations, made up of people of steady habits and respectable characters. The minister in such a case is apt to feel as if his hearers needed no mighty change, and as if his work were accomplished, when his truisms, expressed with more or less propriety, are received with due respect. He ought to

feel, that the people may be spiritually dead with their regular habits, as he may be with his regular preaching; that both may need to be made alive. It is the advantage of such a situation as you are called to fill, that you can do nothing without life. A machine in a western pulpit cannot produce even the show of an effect. The people may be less enlightened than we are, more irregular in habits, more defective in character, but they must have living men to speak to them, and must hear a voice which, whether true or erring, still comes from the soul, or they cannot be brought to hear. This is no small compensation for many disadvantages.

This Life of which I speak, though easily recognised by a congregation, cannot be easily described by them, just as the most ignorant man can distinguish a living from a dead body, but knows very little in what vitality consists. A common mistake is, that Life in the minister is strong emotion. But it consists much more in the clear perception, the deep conviction of the Reality of religion, the *reality* of virtue, of man's spiritual nature, of God, of Immortality, of Heaven. The tone which most proves a minister to be alive, is that of calm, entire confidence in the *truth* of what he says, the tone of a man who speaks of what he has seen and handled, the peculiar tone which belongs to one who has come fresh from what he describes, to whom the future world is as substantial as the present, who does not echo what others say of the human soul, but feels his own spiritual nature as others feel their bodies, and to whom God is as truly present as the nearest fellow-creature. Strong emotion in the pulpit is too often a fever caught by sympathy, or a fervour worked up for the occasion, or a sensibility belonging more to the nerves than the mind, and excited by vague views which fade away before the calm reason. Hence enthusiasts often become sceptics. The great sign of life is to see and feel, that there is something real, substantial, immortal, in Christian virtue; to be conscious of the reality and nearness of your relations to God and the invisible world. This is the life, which the minister needs, and which it is his great work to communicate. My hope is, that by sending ministers into new situations, where new wants cry to them for supply, a

living power may be awakened, to which a long established routine of labours is not favourable, and which may spread beyond them to their brethren.

I pass now to another subject. We hear much of the Catholic religion in the West, and of its threatening progress. There are not a few here who look upon this alarm as a pious fraud, who consider the cry of "no popery," as set up by a particular sect to attract to itself distinction and funds; but fear is so natural, and a panic spreads so easily, that I see no necessity of resorting to so unkind an explanation. It must be confessed that Protestantism enters on the warfare with Popery under some disadvantages, and may be expected to betray some consciousness of weakness. Most Protestant sects are built on the Papal foundation. Their creeds and ex-communications embody the grand idea of Infallibility as truly as the decrees of Trent, and the Vatican; and if the people must choose between different infallibilities, there is much to incline them to that of Rome. This has age, the majority of votes, more daring assumption, and bolder denunciation on its side. The popes of our different sects are certainly less imposing to the imagination than the Pope at Rome.

I trust, however, that with these advantages, Catholicism is still not very formidable. It has something more to do, than to fight with sects; its great foe is the progress of society. The creation of dark times, it cannot stand before the light. In this country in particular, it finds no coadjutors in any circumstances, passions, or institutions. Catholicism is immovable, and movement and innovation are the order of the day. It rejects the idea of melioration, and the passion for improvement is inflaming all minds. It takes its stand in the Past, and this generation are living in the Future. It clings to forms, which the mind has outgrown. It will not modify doctrines, in which the intelligence of the age cannot but recognise the stamp of former ignorance. It forbids free inquiry, and inquiry is the spirit of the age, the boldest inquiry, stopping nowhere, invading every region of thought. Catholicism wrests from the people the right to choose their own ministers, and the right of election is the very essence of our institutions. It establishes an



aristocratical priesthood, and the whole people are steeped in republicanism. It withholds the Scriptures, and the age is a reading one, and reads the more what is forbidden. Catholicism cannot comprehend that the past is not the present, cannot comprehend the revolution which the art of printing, and the revival of learning have effected. Its memory seems not to come down lower than the middle ages. It aims to impose restraints on thought, which were comparatively easy before the press was set in motion, and labours to shore up institutions, in utter unconsciousness, that the state of society, and the modes of thinking on which they rested, have passed away.

The political revolutions of the times are enough to seal the death-warrant of Catholicism, but it has to encounter a far more important spiritual revolution. Catholicism belongs to what may be called the dogmatical age of Christianity, the age, when it was thought our religion might be distilled into a creed, which would prove an elixir of life to whoever would swallow it. We have now come to learn, that Christianity is not a dogma, but a spirit, that its essence is the spirit of its divine founder, that it is of little importance what church a man belongs to, or what formula of doctrines he subscribes, that nothing is important but the supreme love, choice, pursuit of moral perfection, shining forth in the life and teachings of Christ. This is the true Catholic doctrine, the creed of the true church, gathering into one spiritual communion all good and holy men of all ages and regions, and destined to break down all the earthly clay-built, gloomy barriers, which now separate the good from one another. To this great idea of reason and revelation, of the understanding and heart, of experience and philosophy, to this great truth of an advanced civilisation, Catholicism stands in direct hostility. How sure then is its fall!

The great foe of the Romish church is not the theologian. *He* might be imprisoned, chained, burned. It is human nature waking up to a consciousness of its powers, catching a glimpse of the perfection for which it was made, beginning to respect itself, thirsting for free action and developement, learning through a deep consciousness that there is something diviner than forms, or churches,

or creeds, recognising in Jesus Christ its own celestial model, and claiming kindred with all who have caught any portion of its spiritual life, and disinterested love; here, here is the great enemy of Catholicism. I look confidently to the ineradicable, ever-unfolding principles of human nature, for the victory over all superstitions. Reason and conscience, the powers by which we discern the true and the right, are immortal as their author. Oppressed for ages, they yet live. Like the central fires of the earth, they can heave up mountains. It is encouraging to see under what burdens and clouds they have made their way, and we must remember that by every new developement, they are brought more into contact with the life-giving, omnipotent truth and character of Jesus Christ. It makes me smile, to hear immortality claimed for Catholicism or Protestantism, or for any past interpretations of Christianity; as if the human soul had exhausted itself in its infant efforts, or as if the men of one, or a few generations could bind the energy of human thought and affection for ever. A theology at war with the laws of physical nature would be a battle of no doubtful issue. The laws of our spiritual nature give still less chance of success to the system, which would thwart or stay them. The progress of the individual, and of society, which has shaken the throne of Rome, is not an accident, not an irregular spasmodic effort, but the natural movement of the soul. Catholicism must fall before it. In truth, it is very much fallen already. It exists, and will long exist as an outward institution. But compare the Catholicism of an intelligent man of the nineteenth century with what it was in the tenth. The name, the letter remain—how changed the spirit! The silent reform spreading in the very bosom of Catholicism, is as important as the reformation of the sixteenth century, and in truth more effectual.

Catholicism has always hoped for victory over Protestantism, on the ground of the dissensions of Protestants. But its anticipations have not approached fulfilment, and they show us how the most sagacious err, when they attempt to read futurity. I have long since learned to hear with composure the auguries of the worldly wise. The truth is, that the dissensions of Protestantism go far

to constitute its strength. Through them its spirit, which is freedom, the only spirit which Rome cannot conquer, is kept alive. Had its members been organised, and bound into a single church, it would have become a despotism as unrelenting, and corrupt, and hopeless as Rome. But this is not all. Protestantism, by being broken into a great variety of sects, has adapted itself to the various modifications of human nature. Every sect has embodied religion in a form suited to some large class of minds. It has met some want, answered to some great principle of the soul, and thus every new denomination has been a new standard, under which to gather, and hold fast a host against Rome. One of the great arts, by which Catholicism spread and secured its dominion, was its wonderful flexibleness, its most skilful adaptation of itself to the different tastes, passions, wants of men; and to this means of influence and dominion, Protestantism could oppose nothing but variety of sects. I do not recollect, that I ever saw this feature of Catholicism brought out distinctly, and yet nothing in the system has impressed me more strongly. The Romish religion calls itself one, but it has a singular variety of forms and aspects. For the lover of forms and outward religion, it has a gorgeous ritual. To the mere man of the world it shows a pope on the throne, bishops in palaces, and all the splendour of earthly dominion. At the same time, for the self-denying, ascetic, mystical and fanatical, it has all the forms of monastic life. To him, who would scourge himself into Godliness, it offers a whip. For him who would starve himself into spirituality, it provides the mendicant convents of St. Francis. For the anchorite, it prepares the deathlike silence of La Trappe. To the passionate young woman, it presents the raptures of St. Theresa, and the marriage of St. Catharine with her Saviour. For the restless pilgrim, whose piety needs greater variety than the cell of the monk, it offers shrines, tombs, relics, and other holy places in Christian lands, and above all, the holy sepulchre near Calvary. To the generous, sympathising enthusiast, it opens some fraternity or sisterhood of Charity. To him, who inclines to take heaven by violence, it gives as much penance as he can ask; and to the mass of men, who wish to reconcile

the two worlds, it promises a purgatory, so far softened down by the masses of the priest, and the prayers of the faithful, that its fires can be anticipated without overwhelming dread. This composition of forces in the Romish church seems to me a wonderful monument of skill. When in Rome, the traveller sees by the side of the purple, lackied cardinal, the begging friar; when under the arches of St. Peter, he sees a coarsely dressed monk holding forth to a ragged crowd; or when beneath a Franciscan church, adorned with the most precious works of art, he meets a charnel-house, where the bones of the dead brethren are built into walls, between which the living walk to read their mortality; he is amazed, if he gives himself time for reflection, at the infinite variety of machinery which Catholicism has brought to bear on the human mind; at the sagacity with which it has adapted itself to the various tastes and propensities of human nature. Protestantism attains this end by more simple, natural, and in the main more effectual ways. All the great principles of our nature are represented in different sects, which have on the whole a keener passion for self-aggrandisement, than the various orders in the Romish church, and thus men of all varieties of mind find something congenial, find a class to sympathise with.

And, here, I cannot but observe, that Episcopacy renders good service to the Protestant cause. Without being thoroughly Protestant, it is especially efficient against Catholicism; and this good work it does by its very proximity to Rome. From the wide diffusion and long continuance of Catholicism, we may be sure that it embodies some great idea, and answers some want, which is early and powerfully developed in the progress of civilisation. There is of consequence a tendency to Catholicism in society, though more and more restrained by higher tendencies. Happily, Episcopacy is built on the same great idea, but expresses it in a more limited and rational form. It is Catholicism improved, or mother church with a lower mitre and a less royal air; and by meeting the want which carries men to the Romish church, stops numbers on their way to it. Hence, Catholicism hates Episcopacy more than any other form of dissent. Sects are apt to hate each other in proportion to their proximity.

The old proverb that two of a trade cannot agree, applies to religion as strongly as to common life.—The amount is, that Catholicism derives little aid from Protestant divisions. In an age as unimproved in Christianity as the present, these divisions are promising symptoms. They prevent men from settling down in a rude Christianity. They keep alive inquiry and zeal. They are essential to freedom and progress. Without these, Protestantism would be only a new edition of Catholicism; and the old pope would certainly beat any new one, who could be arrayed against him.

Do you ask me how I think Catholicism may be most successfully opposed? I know but one way. Spread just, natural, ennobling views of religion. Lift men above Catholicism by showing them the great spiritual purpose of Christianity. Violence will avail nothing. Romanism cannot be burned down, like the convent at Charleston. That outrage bound every Catholic faster to his church, and attracted to it the sympathies of the good. Neither is popery to be subdued by virulence and abuse. The priest can call as hard names as the Protestant pastor. Neither do I think that any thing is to be gained by borrowing from the Catholic church her forms, and similar means of influence. Borrowed forms are peculiarly formal. No sect will be benefited by forms which do not grow from its own spirit. A sect which has true life, will seize by instinct the emblems and rites, which are in accordance with itself; and without life, it will only find in borrowed rites its winding sheet. It is not uncommon to hear persons who visit Catholic countries, recommending the introduction of this or that usage of Romanism among ourselves. For example, they enter Catholic churches and see at all hours worshippers before one or another altar, and contrasting with this the desertion of our houses of worship during the week, doubt whether we are as pious, and wish to open the doors of our sanctuaries, that Protestants may at all hours approve themselves as devoted as the Papists. Now such recommendations show a misconception of the true foundation and spirit of Roman usages. In the case before us, nothing is more natural than that Catholics should go to churches or public places to pray. In the first place, in



the southern countries of Europe, where Catholicism first took its form, the people live in public. They are an outdoor people. Their domestic occupations go on in the outward air. That they should perform their private devotions in public, is in harmony with all their habits. What a violence it would be to ours! In the next place, the Catholic believes that the church has a peculiar sanctity. A prayer offered from its floor finds its way to heaven more easily than from any other spot. The pernicious superstition of his religion carries him to do the work of his religion in one consecrated place, and therefore he does it the less elsewhere. Again: Catholic churches are attractive from the miraculous virtue ascribed to the images which are worshipped there. Strange, monstrous as the superstition is, yet nothing is more common in Catholic countries than the ascription of this or that supernatural agency to one or another shrine or statue. A saint, worshipped at one place, or under one image, will do more, than if worshipped elsewhere. I recollect asking an Italian, why a certain church of rather humble appearance, in a large city, was so much frequented. He smiled, and told me, that the Virgin, who was adored there, was thought particularly propitious to those who had bought tickets in the lottery. Once more, we can easily conceive why visiting the churches, for daily prayer, has been encouraged by the priesthood. The usage brought the multitude still more under priestly power, and taught them to associate their most secret aspirations of piety with the church. Who, that takes all these circumstances into consideration, can expect Protestants to imitate the Catholics in frequenting the church for secret devotion, or can wish it? Has not Jesus said, "When thou prayest, go into thy closet, and shut thy door, and pray to thy Father, who seeth in secret!" Catholicism says, "When thou prayest, go into the public church, and pray before the multitude." Of the little efficacy of this worship we have too painful proofs. The worship of the churches of Italy is directed chiefly to the Virgin. She is worshipped as *the Virgin*. The great idea of this Catholic deity is purity, chastity; and yet, unless all travellers deceive us, the country where she is worshipped is disfigured by licentiousness, beyond

all countries of the civilised world. I return to my position. We need borrow nothing from Catholicism. Episcopacy retained (did not borrow) as much of the ritual of that church as is wanted in the present age, for those among us, who have Catholic propensities. Other sects, if they need forms, must originate them, and this they must do not mechanically, but from the promptings of the spiritual life, from a thirst for new modes of manifesting their religious hopes, and aspirations. Wo to that church, which looks round for forms to wake it up to spiritual life. The dying man is not to be revived by a new dress, however graceful. The disease of a languid sect is too deep to be healed by ceremonies. It needs deeper modes of cure. Let it get life, and it will naturally create the emblems or rites, which it needs to express and maintain its spiritual force.

The great instrument of influence and dominion in the Catholic church is one, which we should shudder to borrow, but which may still give important hints as to the means of promoting religion. I refer to Confession. Nothing too bad can be said of this. By laying open the secrets of all hearts to the priest, it makes the priest the master of all. Still, to a good man it gives the power of doing good, a power, which I doubt not, is often conscientiously used. It gives to the religious teacher an access to men's minds and conscience, such as the pulpit does not furnish. Instead of scattering generalities among the crowd, he can administer to each soul the very instruction, warning, encouragement it needs. In Catholic countries there is little preaching, nor is it necessary. The confessional is far more powerful than the pulpit. And what do we learn from this? That Protestants should adopt confession? No. But the question arises whether the great principle of confession, that on which its power rests, *viz.* access to the individual mind, may not be used more than it is by Protestant teachers; whether such access may not be gained by honourable and generous means, and so used as to be guarded against abuse. Preaching is now our chief reliance; but preaching is an arrow which shoots over many heads, and flies wide of the hearts of more. Its aim is too vague to do much execution. It is melancholy to think how little

clear knowledge on the subject of duty and religion, is communicated by the pulpit, and how often the emotion, which it excites for want of clear views, for want of wisdom, runs into morbidness or excess. No art, no science is taught so vaguely as religion from the pulpit. No book is so read or expounded as the Bible is, that is, in minute fragments, and without those helps of method, by which all other branches are taught. Is not a freer, easier, opener communication with his pupils needed than the minister does or can hold from the pulpit? Should not modes of teaching and intercourse be adopted, by which he can administer truth to different minds, according to their various capacities and wants? Must not he rely less on preaching, and more on more familiar communication?

This question becomes of more importance, because it is very plain that preaching is becoming less and less efficacious. Preaching is not now what it was in the first age of Christianity. Then, when there was no printing, comparatively no reading, Christianity could only be spread by the living voice. Hence to preach became synonymous with teaching. It was the great means of access to the multitude. Now the press preaches incomparably more than the pulpit. Through this, all are permitted to preach. Woman, if she may not speak in the church, may speak from the printing-room, and her touching expositions of religion, not learned in theological institutions, but in the schools of affection, of sorrow, of experience, of domestic changes, sometimes make their way to the heart more surely than the minister's homilies. The result is, that preaching does not hold the place now, which it had in dark and unrefined ages. The minister addresses from his pulpit many as well educated as himself, and almost every parishioner has at home better sermons than he hears in public. The minister too, has competitors in the laity (as they are so called), who very wisely refuse to leave to him the monopoly of public speaking, and who are encroaching on his province more and more. In this altered condition of the world, the ministry is to undergo important changes. What they must be, I have not time now to inquire. I will only say, that the vagueness which belongs to so much religious instruction from

the pulpit, must give place to a teaching which shall meet more the wants of the individual, and the wants of the present state of society. Great principles must be expounded in accommodation to different ages, capacities, stages of improvement, and an intercourse be established by which all classes may be helped to apply them to their own particular conditions. How shall Christianity be brought to bear on the individual, and on society at the present moment, in its present struggles? This is the great question to be solved, and the reply to it will determine the form, which the Christian ministry is to take. I imagine, that in seeking the solution of this problem, it will be discovered, that the ministry must have greater freedom than in past times. It will be discovered that the individual minister must not be rigidly tied down to certain established modes of operation, that he must not be required to cast his preaching into the old mould, to circumscribe himself to the old topics, to keep in motion a machinery, which others have invented, but that he will do most good if left to work according to his own nature, according to the promptings of the Holy Spirit within his own breast. I imagine it will be discovered, that as justice may be administered without a wig, and the executive function without a crown or sceptre, so Christianity may be administered in more natural, and less formal ways than have prevailed, and that the minister in growing less technical, will find religion becoming to himself and others, a more living reality. I imagine, that our present religious organizations will silently melt away, and that hierarchies will be found no more necessary for religion, than for literature, science, medicine, law, or the elegant and useful arts. But I will check these imaginings. The point from which I started was, that Catholicism might teach us one element of an effectual ministry, that the Protestant teacher needs, and should seek access to the individual mind, beyond what he now possesses; and the point at which I stop is, that this access is to be sought and so used, as not to infringe religious liberty, the rights of private judgment, the free action of the individual mind. Nothing but this liberty can secure it from the terrible abuse, to which it has been exposed in the Catholic Church.

In the free remarks, which I have now made on certain denominations of Christians, I have been influenced by no unkindness or disrespect towards the individuals who compose them. In all sects I recognise joyfully true disciples of the common master. Catholicism boasts of some of the best and greatest names in history, so does Episcopacy, so Presbyterianism, &c. I exclude none. I know that Christianity is mighty enough to accomplish its end in all. I cannot, however, speak of religious any more than of political parties, without betraying the little respect I have for them, as parties. There is no portion of human history more humbling than that of sects. When I meditate on the grand moral, spiritual purpose of Christianity, in which all its glory consists; when I consider how plainly Christianity attaches importance to nothing but to the moral excellence, the disinterested, divine virtue, which was embodied in the teaching and life of its Founder; and when from this position, I look down on the sects which have figured, and now figure in the church; when I see them making such a stir about matters generally so unessential; when I see them seizing on a disputed and disputable doctrine, making it a watch-word, a test of God's favour, a bond of communion, a ground of self-complacency, a badge of peculiar holiness, a warrant for condemning its rejectors, however imbued with the spirit of Christ; when I see them overlooking the weightier matters of the law, and laying infinite stress here on a bishop and prayer-book, there on the quantity of water applied in baptism, and there on some dark solution of an incomprehensible article of faith; when I see the mock dignity of their exclusive claims to truth, to churchship, to the promises of God's word; when I hear the mimic thunderbolts of denunciation and excommunication, which they delight to hurl; when I consider how their deep theology, in proportion as it is examined, evaporates into words, how many opposite and extravagant notions are covered by the same broad shield of mystery and tradition, and how commonly the persuasion of infallibility is proportioned to the absurdity of the creed; when I consider these things, and other matters of like import, I am lost in amazement at the amount of arrogant folly, of self-complacent intolerance, of almost



incredible blindness to the end and essence of Christianity, which the history of sects reveals. I have indeed profound respect for individuals in all communions of Christians. But on sects, and on the spirit of sects, I *must* be allowed to look with grief, shame, pity, I had almost said, contempt. In passing these censures, I claim no superiority. I am sure there are thousands of all sects, who think and feel as I do, in this particular, and who, far from claiming superior intelligence, are distinguished by following out the plain dictates, the natural impulses, and spontaneous judgments of conscience and common sense.

It is time for me to finish this letter, which indeed has grown under my hands beyond all reasonable bounds. But I must add a line or two in reply to your invitation to visit you. You say, that Kentucky will not exclude me for my opinions on slavery. I rejoice to hear it, not for my own sake, but for the sake of the country. I rejoice in a tolerant spirit, wherever manifested. What you say accords with what I have heard of the frank, liberal character of Kentucky. All our accounts of the West make me desire to visit it. I desire to see nature under new aspects; but still more to see a new form of society. I hear of the defects of the West; but I learn that a man there feels himself to be a man, that he has a self-respect, which is not always to be found in older communities, that he speaks his mind freely, that he acts more from generous impulses, and less from selfish calculations. These are good tidings. I rejoice that the intercourse between the East and West is increasing. Both will profit. The West may learn from us the love of order, the arts which adorn and cheer life, the institutions of education and religion, which lie at the foundation of our greatness, and may give us in return the energies and virtues which belong to and distinguish a fresher state of Society. Such exchanges I regard as the most precious fruits of the Union, worth more than exchanges of products of industry, and they will do more to bind us together as one people.

You press me to come and preach in your part of the country. I should do it cheerfully if I could. It would rejoice me to bear a testimony, however feeble, to great truths in your new settlements. I confess, however, that

I fear, that my education would unfit me for great usefulness among you. I fear that the habits, rules, and criticisms under which I have grown up, and almost grown old, have not left me the freedom and courage, which are needed in the style of address best suited to the western people. I have fought against these chains. I have laboured to be a free man, but in the state of the ministry and of society here, freedom is a hard acquisition. I hope the rising generation will gain it more easily and abundantly than their fathers.

I have only to add, my young brother, my best wishes for your usefulness. I do not ask for you enjoyment. I ask for you something better and greater, something which includes it, even a spirit to live and die for a cause, which is dearer than your own enjoyment. If I were called to give you one rule, which your situation demands above all others, it would be this. Live a life of faith and hope. Believe in God's great purposes towards the human race. Believe in the mighty power of truth and love. Believe in the omnipotence of Christianity. Believe that Christ lived and died to breathe into his church and into society a diviner spirit than now exists. Believe in the capacities and greatness of human nature. Believe that the celestial virtue, revealed in the life and teaching of Jesus Christ, is not a bright vision for barren admiration, but is to become a reality in your own and others' souls. Carry to your work a trustful spirit. Do not waste your breath in wailing over the times. Strive to make them better. Do not be disheartened by evils. Feel through your whole soul, that evil is not the mightiest power in the universe, that it is permitted only to call forth the energy of love, wisdom, persuasion, and prayer for its removal. Settle it in your mind, that a minister can never speak an effectual word without faith. Be strong in the Lord and the power of his might. Allow me to say, that I have a good hope of you. I learned some time ago, from one of your dear friends, that you comprehended the grandeur of your work as a Christian minister. I learned that the pulpit, from which a divinely moved teacher communicates everlasting truths, seemed to you more glorious than a throne. I learned, that you had come to understand what is the greatest power which God gives to man, the power of acting generously on the

soul of his brother; of communicating to others a divine spirit, of awakening in others a heavenly life, which is to outlive the stars. I then felt that you would not labour in vain. You have indeed peculiar trials. You are dwelling far from your brethren, but there is a sense of God's presence more cheering than the dearest human society. There is a consciousness of working with God, more strengthening than all human co-operation. There is a sight, granted to the pure mind, of the cross of Christ, which makes privations and sufferings in the cause of his truth seem light, which makes us sometimes to rejoice in tribulation, like the primitive heroes of our faith. My young brother, I wish you these blessings. What else ought I to wish for you?

This letter you will perceive is written in great haste. The opinions indeed have been deliberately formed; but they probably might have been expressed with greater caution. If it will serve, in your judgment, the cause of truth, freedom, and religion, you are at liberty to insert it in your work.—Your sincere friend,

WILLIAM E. CHANNING.

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## MONTHLY RECORD.

MARCH 1, 1837.

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A meeting of the Committee of the City of London School was held on Wednesday, Jan. 11, for the purpose of electing Masters and Teachers, when great interest was excited in consequence of the expected opposition to the election of the Rev. D. Davison, M. A., as First Master of the Junior Class, on the ground that he favoured Unitarian doctrines. After considerable discussion, in which Mr. Alderman Wood and those who supported Mr. Davison reprobated the intolerance and illiberality of making the religious opinions of a candidate the ground of objection, when the business of the master had no reference to theological matters—the question was put to the vote, and there appeared, for Mr. Davison, 15, for Mr. M'Dougall, the opposing candidate, 20; Mr. Davison consequently lost his election. This bigotry is most contemptible, and worthy of the dark ages.—*Spectator*.

[We rejoice in stating that a subscription has been opened to testify abhorrence of the spirit of persecution

for opinion, and to express sympathy with Mr. Davison and his family, and attachment to the great principles of civil and religious liberty, so grievously infringed by the decision of the Committee of the City of London School. —*Editor.*]

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**CHURCH RATES.**—A very crowded meeting of the inhabitants of Glasgow was held in Dr. Heugh's church on Thursday evening, Jan. 19, to petition Parliament for the abolition of Church rates as to the Dissenters of England, and against additional Endowments to the Church of Scotland, John Dennistoun, Esq. in the chair. We never listened to a more admirable speech than that delivered by the Rev. Mr. Burnet of London; it was replete with argument and eloquence, and made a powerful impression on the very numerous assembly. Mr. Burnet was followed by Drs. Heugh and Wardlaw, in addresses warmly advocating the principles of Christian liberty, and repudiating all connection between Christianity and the State. The following resolutions were unanimously and enthusiastically adopted, as well as a Petition to the House of Commons, embodying their declarations:

“That it is contrary to the spirit of the Gospel, and the first principles of civil liberty, to compel any man to support a system of worship from which he derives no benefit; that it is every man's duty, by all lawful means, to resist and seek relief from such exactions, and, therefore, this meeting cordially approves of the measures adopted by the Dissenters of England to relieve themselves from the unscriptural and unjust impost of Church rates, and pledges itself to extend to their English brethren its resolute co-operation for their immediate, unqualified, and total abolition.”

“That while the perpetuation of Church Rates is just cause of offence in England, the proposal to confer new Endowments out of the Public Funds on the religious denomination now established in Scotland, is yet more objectionable; that the smallest additional grant of this character, as embracing the whole of the principle complained of, will be met by the most determined resistance in this part of the Island; and that Scotland, cordially sympathising and co-operating with England, confidently expects to receive kindred sympathy and co-operation, in seeking to prevent the infliction of such an aggravated grievance.”

The Petition to the House of Commons, agreed upon at this meeting, has since been presented, signed by upwards of *forty-two thousand persons*.

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IN justice to Dr. Channing, as well as to his Glasgow publishers, we gladly give insertion to the following paragraph from the September No. of the *Christian Examiner*:

*“Glasgow Edition of Dr. Channing’s Works.*—It is but justice to the publishers of this edition to say, that they are not responsible, as we supposed in the notice of our May number, for originating the mistake of giving as Dr. Channing’s, an article which does not belong to him. It was copied from the London edition of Dr. Channing’s writings, published by Mr. Rich in 1834. Messrs. Hedderwick & Son will issue another edition of the Glasgow collection, in which this error, and the others complained of, will be corrected, and the later publications of Dr. Channing, including that on Slavery, will be inserted.”

The article alluded to, which appears both in Rich and Mardon’s London editions of Dr. Channing’s writings, published in 1834, is entitled, “Remarks on Associations formed by the Working-Classes of America.”

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**THE LADY HEWLEY CAUSE.**—We understand that the preparations for the hearing of this case, on the appeal in the House of Peers, are nearly complete, and will be finished without loss of time. In the meanwhile, we have to notice an incident in the case which has afforded us a good deal of amusement; but will be very little satisfactory, we take it, to the worthy and liberal relators. Shortly after Lord Lyndhurst had given his judgment, some of the so-called “orthodox” Presbyterians of the North of England, who have been accustomed to share in the distribution of Lady Hewley’s bounty, but who felt no confidence that they should be allowed to continue to do so, if the management of the trust was suffered to devolve into the hands of that section of the Calvinists who are the instigators of, and relators in the suit, against whose proceedings and interference they strongly protested, petitioned the Lord Chancellor for leave to go before the Master in Chancery for the protection of their own claims, just when the solicitor for the relators had got *them* approved of as trustees, and himself as receiver of the charity; and after a long litigation in the Master’s office, in the course of which affidavits had been sworn on the part of the Independents, *calling themselves Presbyterians* or Congregationalists, Lord Henley, the master in the suit, last week decided that each set of Presbyterians, the Scotch kirk and the Secession party, we believe, should nominate two trustees, the Calvinists two, and the Baptists one; thus placing the party by whom the suit has been instituted in a decided minority.—*Manchester Guardian.*



IGNORANCE INCONSISTENT WITH INDIVIDUAL,  
DOMESTIC, & NATIONAL HAPPINESS.—No. III.

It may now be a suitable stage of my observations, to show how ignorance and coarse habits operate on household morality. We do this more effectually, by not spreading our view over too wide a field, but by fixing on the formation and character of a single family.

The parents perhaps marry young and unprovided. They are happy whilst the first ardour continues; but in a little that sinks, and rapture is turned into wretchedness. Their minds are empty, and their passions are strong. They have nothing to talk about in vacant hours. At first they are silent, but people *must* talk, and at last they begin to quarrel. The man, for variety, goes to a dram-shop, and the woman to her gossips, or to a dram-shop in an opposite direction. The conflagration rages in the house at both ends, and the black spot of desolation soon remains, only to show that it ceased when there was nothing more to consume. The children are left ignorant, and as they increase in stature they increase in vice; they have watched their parents' conduct, and they more than copy the example. They swear; become familiar with wicked words and works; drink; revel in gross amusements, and evince that terrific maturity in which the animal outgrows and enslaves the man. The Cain of man's nature invariably triumphs, and fells and crushes the purer and the gentler spirit.

When the moralities and sanctities of home are ruined, so is happiness in any class, but especially in the operative. Home, is above all others, the place of the poor man's dignity and enjoyment. In the world he may be unnoticed, despised, and oppressed, but in his home he may still secure himself a city of refuge. There his title is the highest which man can claim, and his sympathies all that nature can inspire; but ignorance and vice blast them all, and especially its prime vice,—intoxication. What miseries are inflicted by it nightly through our country's population? how many a wife shivering before her petty drunken tyrant? how many a child weeping in vain before its maniac father?—a maudlin ruffian, who perhaps charges the lightning of his arm against the weak and innocent that ought to have nestled in his

bosom, and around whom that arm should have been as the flaming sword of the cherubim. Place one of these before our mind's eye, and what a melancholy picture of our nature! The physical frame a wreck; the human face divine shorn of all its light from heaven; the passions raging, and the reason gone! He has perhaps moments of repentance. Behold him when the scorpion-lashes of the last night's debauch are inflicting on his mind and body their envenomed lacerations; when memory, like a tormenting fiend, holds up before him his drivellings, his ravings, and his outrages; when affection awakens within him a sense of his cruelty; when starving faces are turned on him with killing looks, and speak in silent pathos the deadliness of his injuries; when fever quickens his pulse, and pain rages in his blood; when to retreat from the agony of sense, is to retreat to the still deeper agony of soul, where stands before him the yawning gulf of moral and social perdition,—behold him then, the anguish, the remorse that wrings his spirit! Where now are the companions that collected around him? where those sparkling cups and joyous songs? where the eyes that flashed with such brilliancy, and the countenances so bright with delirious enthusiasm, and those turbulent sympathies, and that maddened eloquence? They have set upon the darkness of a ruined family, and sunk into the silence of a miserable home! Behold him, as he goes on from day to day, between intoxicated joy and domestic desolation, between the roars of merriment and the groans of wretchedness, until at last he lays a haggard frame on a bare deathbed, and bequeathes to his widow and his orphans a legacy of want and a memory of cruelties and crimes. This picture, it is dark enough, and yet perhaps there are points of it that give too much dignity to the ordinary drunkard, to the habitual sot, that has not even a spirit in his cups, a spark of soul to catch enthusiasm even in its wildness—to the beer-drinking being that fathoms his potations not for deep excitement, but for congenial stupidity, and plods to his mire with a drowsy pace; to such as these, the picture may not in all points agree; but the truth is, in describing the derangements of poor humanity, I did not wish to sully my pen, nor to seek for cases altogether in the kennel.

I shall close these observations on the ethics of home, with one remark. I would say, that as ignorance produces those vices which create its worst miseries, mental cultivation and more strength to endure those evils come unavoidably, and more softness and tenderness to alleviate their harshness. Examples are not few, in which education, especially moral education, endows a gentle nature with unconquerable fortitude, and gives grace, and beauty, and sympathy, to the most harrowing afflictions of human life. "I have known," says a visitor of the poor, "a well-born young lady, whom the reverses of her family had plunged into indigence, after having been reduced to the labour of her hands for subsistence, attacked by a cancer. She suffered acute pains. Every thing failed her. She had not even linen to dress her wounds. She had not even a bed to repose on in her agony. She saw her malady increase from day to day, and she saw that her strength was declining. She had no other prospect of relief than the tomb open to receive her; but not a complaint escaped her lips. Her countenance was serene and gentle, and her calmness was not impaired a single moment till the hour of her release."—*Visitor to the Poor*, p. 17.)

I desire now to make a few reflections on the prospects of future society, as they are connected with, and dependent on, the working classes. One thing is plain, that if the hopes we entertain of future and spreading good have any true foundation, they must rest on the broad base of the people. They make the great mass of humanity. They must therefore make the great mass of its happiness. They are mighty already in their numbers; and years are multiplying those numbers with the rapidity of geometrical progression. The course therefore of their destiny carries along with it the fate of the coming world. When we look for the results of culture on the natural surface of the world, we do not fix the eye on its high and narrow points, but on its great and extensive continent, and even on the tracts that lie yet in unbroken wildness; and so the people constitute that moral and intellectual soil, which is to make the "new earth," of reclaimed and beautified existence. Let us here take into view some of the most marked influences of our times.

They are so palpable, that alluding to them, may be thought common-place, but their very common-place only proves more strongly, that, as there is a uniformity of expression, so there is a unity of opinion. They may be turned into mighty good or evil; but in neither, can they occupy the region of mediocrity. I shall now allude briefly to each.

1. *The modern modes of labour.*—Manufacture at present, and in our country, occupies a large portion of society's productive power. Manufacture principally rests upon machinery, and machinery involves the following consequences. It needs little mind in the operator. It requires and collects together large masses of human beings. It creates an unceasing demand for young labour. It is evident, that the influences of these on present or future man, may be as opposite as light and darkness, as knowledge or ignorance is combined along with them. As the mind is not absorbed in the daily task of the hand, awakened by knowledge, it may become in a position so favourable to meditation, more thoroughly acquainted with its own nature, and all that form the proper objects of that nature: left in dormancy by ignorance, it may sink into imbecility, or give way before bad and brutal passions. Shut up thus in narrow views, and open to every headlong impulse, they are at the mercy of every present temptation, blind to their real interest, and the gulls of designing knaves. The collective nature of their employment, multiplies these moral forces, in as many degrees as the machinery which brings them together increases material production. It creates frequency of intercourse, and must create in the same proportion, its good or evil. It must, with thinking beings, pass with rapid currency the interchange of thought from soul to soul, and kindle with every successive contact, a deeper enthusiasm, and breathe the life of thousands into the breast of one. On the other hand, it must, as we all know, transfuse as rapid and as accumulated corruption, and brood over the heart and kill the moral life with a poisoned malaria. On young labour it is needless to enlarge. It is the tragedy of modern civilisation. It is the blight of opening hearts, that snatches from them their little morning and twilight rest, ere the hard trials of the day begin. Agricultural

labour may commence early, and be severe enough, but still there remains a little interval when the poor devoted wretch may exercise its limbs amidst the green fields of nature, and be cheered in its wild young heart by a free play of air and sunshine. The very child that is born in slavery, may yet, before the yoke is put on, have one draught of heaven's kindness, in the unsuspected throb and motions of infant liberty. But the factory system, as it has too often been conducted, is a slavery worse than ever blasted the West Indies or America, for it is a chain of iron misery that binds the cradle to the grave. It is worse than the idolatry which cursed the Philistines; it plants in every factory a more terrific moloch; an idol which quenches more joys, which robs more homes, and which draws parents around it with more remorseless offerings.

H. G. P.

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#### DR. CHANNING'S DISCOURSE

*At the Dedication of the Unitarian Congregational Church,  
Newport, Rhode Island, July 27, 1836.*

(Concluded from page 107.)

I rejoice that this temple of liberty is opened on this spot. I feel that this town has a right to an establishment, in which conscientious Christians may inquire and speak without dreading the thunders of excommunication, in which Protestantism will not be dishonoured by the usurpations of the Romish church. This island, like the state to which it belongs, was originally settled by men, who came hither for liberty of conscience, and in assertion of the right to interpret for themselves the word of God. Religious freedom was the very principle on which this town was founded, and I rejoice to know, that the spirit of religious freedom has never wanted champions here. I have recently read a very valuable discourse, which was delivered in this town about a century ago, and just a century after the cession of this island to our fathers by the Indians, and which breathes a liberality of thought and feeling, a reverence for the rights of the understanding and the conscience, very rare at that time in other parts of the country, and very far from being universal now. Its author, the Rev. Mr. Callender, was pastor of



the first Baptist church in this place, the oldest of our churches, and it was dedicated to a descendant of the venerable Coddington, our first governor. The spirit of religious liberty, which pervades this discourse, has astonished as well as rejoiced me, and it should thrill the hearts of this people. Let me read a few sentences:—

“It must be a mean contracted way of thinking, to confine the favour of God, and the power of godliness to one set of speculative opinions, or any particular external forms of worship. How hard must it be to imagine, that all other Christians but ourselves, must be formal, and hypocritical, and destitute of the grace of God, because their education or capacity differs from ours, or that God has given them more or less light than to us; though we cannot deny, they give the proper evidence of their fearing God by their working righteousness, and show their love to him by keeping what they understand he has commanded; and though their faith in Christ Jesus purifies their hearts and works by love and overcomes the world. It would be hard to show, why liberty of conscience, mutual forbearance and good will, why brotherly kindness and charity, is not as good a centre of unity as a constrained uniformity in external ceremonies or a forced subscription to ambiguous articles. Experience has dearly convinced the world that unanimity in judgment and affection cannot be secured by penal laws. Who can tell, why the unity of spirit in the bonds of peace is not enough for Christians to aim at? And who can assign a reason why they may not love one another though abounding in their own several senses? And why if they live in peace, the God of love and peace may not be with them?

“There is no other bottom but this to rest upon, to leave others the liberty we should desire ourselves, the liberty wherewith Christ hath made them free.”

Such was the liberal spirit expressed in this town a hundred years ago. I would it were more common in our own day.

Another noble friend of religious liberty threw a lustre on this island immediately before the revolution. I mean the Rev. Dr. Styles, pastor of the Second Congregational Church, and afterwards President of Yale Col-

lege. This country has not perhaps produced a more learned man. To enlarged acquaintance with physical science he added extensive researches into philology, history, and antiquities; nor did his indefatigable mind suffer any opportunity to escape him of adding to his rich treasures of knowledge. His virtues were proportioned to his intellectual acquisition. I can well remember how his name was cherished among his parishioners, after years of separation. His visit to this place was to many a festival. When little more than a child, I was present at some of his private meetings with the more religious part of his former congregation; and I recollect how I was moved by the tears and expressive looks with which his affectionate exhortations were received. In his faith he was what was called a moderate Calvinist; but his heart was of no sect. He carried into his religion the spirit of liberty which then stirred the whole country. Intolerance, church tyranny, in all its forms, he abhorred. He respected the right of private judgment, where others would have thought themselves authorised to restrain it. A young man to whom he had been as a father, one day communicated to him doubts concerning the Trinity. He expressed his sorrow; but mildly, and with undiminished affection told him to go to the Scriptures, and to seek his faith there and only there. His friendships were confined to no parties. He desired to heal the wounds of the divided Church of Christ, not by a common creed, but by the spirit of love. He wished to break every yoke, civil and ecclesiastical, from men's necks. To the influence of this distinguished man in the circle in which I was brought up, I may owe in part the indignation which I feel towards every invasion of human rights. In my earliest years, I regarded no human being with equal reverence. I have his form before me at this moment almost as distinctly as if I had seen him yesterday, so strong is the impression made on the child through the moral affections.

Let me add one more example of the spirit of religious freedom on this island. You may be surprised, perhaps, when you hear me name in this connexion the venerable man, who once ministered in this place, the Reverend Dr. Hopkins. His name is indeed associated with a

stern and appalling theology, and it is true, that he wanted toleration towards those who rejected his views. Still in forming his religious opinions, he was superior to human authority; he broke away from human creeds; he interpreted God's word for himself; he revered reason, the oracle of God within him. His system, however fearful, was yet built on a generous foundation. He maintained that all holiness, all moral excellence, consists in benevolence, or disinterested devotion to the greatest good; that this is the character of God; that love is the only principle of the divine administration. He taught that sin was introduced into the creation, and is to be everlastingly punished, because evil is necessary to the highest good. To this government, in which the individual is surrendered to the well-being of the whole, he required entire and cheerful submission. Other Calvinists were willing that their neighbours should be predestined to everlasting misery for the glory of God. This noble-minded man demanded a more generous and impartial virtue, and maintained that we should consent to our own perdition, should be willing ourselves to be condemned, if the greatest good of the universe, and the manifestation of the divine perfections should so require. True virtue, as he taught, was an entire surrender of personal interest to the benevolent purposes of God. Self-love he spared in none of its movements. He called us to seek our own happiness, as well as that of others, in a spirit of impartial benevolence; to do good to ourselves, not from self-preference, not from the impulse of personal desires, but in obedience to that sublime law, which requires us to promote the welfare of each and all within our influence. I need not be ashamed to confess the deep impression which this system made on my youthful mind. I am grateful to this stern teacher for turning my thoughts and heart to the claims and majesty of impartial, universal benevolence. From such a man, a tame acquiescence in the established theology was not to be expected. He indeed accepted the doctrine of predestination in its severest form; but in so doing he imagined himself a disciple of reason as well as of revelation. He believed this doctrine to be sustained by profound metaphysical argumentation, and to rest on the only sound

philosophy of the human mind, so that in receiving it, he did not abandon the ground of reason. In accordance with his free spirit of inquiry, we find him making not a few important modifications of Calvinism. The doctrine that we are liable to punishment for the sin of our first parent, he wholly rejected; and not satisfied with denying the imputation of Adam's guilt to his posterity, he subverted what the old theology had set forth as the only foundation of divine acceptance, namely, the imputation of Christ's righteousness or merits to the believer. The doctrine that Christ died for the elect only, found no mercy at his hands. He taught that Christ suffered equally for all mankind. The system of Dr. Hopkins was indeed an effort of reason to reconcile Calvinism with its essential truths. Accordingly his disciples were sometimes called, and willingly called, Rational Calvinists. The impression which he made was much greater than is now supposed. The churches of New-England received a decided impression from his views; and though his name, once given to his followers, is no longer borne, his influence is still felt. The conflict now going on in our country, for the purpose of mitigating the harsh features of Calvinism, is a stage of the revolutionary movement to which he more than any man gave impulse. I can certainly bear witness to the spirit of progress and free inquiry which possessed him. In my youth, I preached in this house at the request of the venerable old man. As soon as the services were closed, he turned to me with an animated benignant smile, and using a quaintness of expression which I need not repeat, said to me, that theology was still imperfect, and that he hoped I should live to carry it towards perfection. Rare and most honourable liberality in the leader of a sect! He wanted not to secure a follower, but to impel a young mind to higher truth. I feel, that ability has not been given me to accomplish this generous hope; but such quickening language from such lips, though it could not give strength, might kindle desire and elevate exertion. — Thus the spirit of religious freedom has not been wanting to this island. May this spirit, unawed by human reproach, unfettered by human creeds, availing itself gratefully of human aids, and above all looking reverently

to God for light, dwell in the hearts of those who are to minister, and of those who shall worship within these walls. May this spirit spread far and wide, and redeem the Christian world from the usurpations of Catholic and Protestant infallibility, from uncharitableness, intolerance, persecution and every yoke which has crushed the human soul.

I have done with the personal and the local. In conclusion, let me revert for one moment to the great topic of this discourse. My friends, the spiritual worship of which I have this day spoken, is something *real*. There is a worship in the spirit, a worship very different from standing in the church, or kneeling in the closet, a worship which cannot be confined to set phrases and asks not the clothing of outward forms, a thirst of the soul for its Creator, an inward voice, which our nearest neighbour cannot hear, but which pierces the skies. To the culture of this spiritual worship, we dedicate this house. My friends, rest not in offering breath, in moving the lips, in bending the knee to your Creator. There is another, a nearer, a happier intercourse with Heaven, a worship of love, sometimes too full and deep for utterance, a union of mind with him closer than all earthly friendships. This is the worship to which Christ calls. Christ came not to build churches, not to rear cathedrals with Gothic arches, or swelling domes, but to dedicate the human soul to God. When God "bows the heavens and comes down," it is not that he may take up his abode beneath the vault of a metropolitan temple, it is not that he is drawn by majestic spires or by clouds of fragrance, but that he may visit and dwell in the humble, obedient, disinterested soul. This house is to moulder away. Temples hewn from the rock will crumble to dust, or melt in the last fire. But the inward temple will survive all outward change. When winds and oceans and suns shall have ceased to praise God, the human soul will praise him. It will receive more and more divine inspirations of truth and love; will fill with its benevolent ministry wider and wider spheres; and will accomplish its destiny by a progress towards God as unlimited, as mysterious, as enduring as Eternity.

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*Note to Page 11.*

I have not quoted the verses preceding those which I have extracted from the Epistle to the Philippians, which are often adduced in proof of Christ's supreme divinity, because it is acknowledged by learned men of all denominations, that our translation of the most important clause is incorrect, and a critical discussion of the subject would have been out of place. I think, however, that no man, unacquainted with the common theories, can read any translation and escape the impression, that Jesus Christ is a derived, dependent, subordinate being, and a distinct being from the Father. How plain is it, that in this passage Paul intends by the terms "God" and "the Father," not Jesus Christ but another being? How plain is it, that, in the passage chosen as the text for this discourse, our Saviour intended by these terms not himself but another being? What other idea could his hearers receive? What decisive proofs are furnished by his constant habit of speaking of "the Father" and of "God," as another being, and of distinguishing himself from him!

*Note to Page 139.*

I understand, that the interest, expressed by me in the character of Dr. Hopkins, has surprised some of my townsmen of Newport, who knew him only by report, or who saw him in their youth. I do not wonder at this. He lived almost wholly in his study, and like very retired men, was the object of little sympathy. His appearance was that of a man who had nothing to do with the world. I can well recollect the impression which he made on me when a boy, as he rode on horseback in a plaid-gown fastened by a girdle round his waist, and with a study cap on his head instead of his wig. His delivery in the pulpit was the worst I ever met with. Such tones never came from any human voice within my hearing. He was the very ideal of bad delivery. Then I must say, the matter was often as uninviting as the manner. Dr. Hopkins was distinguished by nothing more than by faithfulness to his principles. He carried them out to their full extent. Believing as he did in total depravity, believing that there was nothing good or generous in human nature to which he could make an appeal, believing that he could benefit men only by setting before them their utterly lost and helpless condition, he came to the point without any circumlocution, and dealt out terrors with an unsparing liberality. Add to all this that his manners had a bluntness, partly natural, partly the result of long seclusion in the country. We cannot wonder that such a man should be set down as hard and severe. But he had a true benevolence, and what is more worthy of being noted, he was given to a facetious style of

conversation. Two instances immediately occur to me which happened in my own circle. One day, he dined at my father's with a young minister who was willing to comply with the costume of the day, but whose modesty only allowed the ruffles to peep from his breast. The Doctor said with good humour, "I don't care for ruffles; but if I wore them, I'd wear them like a man." I recollect that on visiting him one day when he was about eighty years of age, I found his eyes much inflamed by reading and writing. I took the liberty to recommend abstinence from these occupations. He replied smilingly with an amusing story, and then added, "If my eyes won't study, no eyes for me." This facetiousness may seem, to some who are unacquainted with the world, not consistent with the great severity of his theology. But nothing is more common than this apparent self-contradiction. The ministers who deal most in terrors, who preach doctrines which ought to make their flesh creep and to turn their eyes into fountains of tears, are not generally distinguished by their spare forms or haggard countenances. They take the world as easily as people of a milder creed; and this does not show that they want sincerity or benevolence. It only shows how superficially men may believe in doctrines, which yet they would shudder to relinquish. It shows how little the import of language, which is thundered from the lips, is comprehended and felt. I should not set down as hard-hearted a man, whose appetite should be improved by preaching a sermon full of images and threatenings of "a bottomless hell." The best meals are sometimes made after such effusions. This is only an example of the numberless contradictions in human life. Men are every day saying and doing, from the power of education, habit, and imitation, what has no root whatever in their serious convictions. Dr. Hopkins, though his style of preaching and conversation did not always agree, was a sincere, benevolent man. I remember hearing of his giving on a journey all he had to a poor woman. On another occasion he contributed to some religious object a hundred dollars, which he had received for the copyright of a book; and this he gave from his penury, for he received no fixed salary, and depended in a measure on the donations of friends for common comforts. When he first established himself in Newport, he was brought into contact with two great evils, the slave trade and slavery, in both of which a large part of the inhabitants were or had been engaged. "His spirit was stirred in him," and without "conferring with flesh or blood," without heeding the strong prejudices and passions enlisted on the side of these abuses, he bore his faithful testimony against them from the pulpit and the press. Still more, he

laboured for the education of the coloured people, and had the happiness of seeing the fruits of his labours in the intelligence and exemplary piety of those who came under his influence. Much as he disapproved of the moderate theology of Dr. Styles, he cheerfully co-operated with him in this work. Their names were joined to a circular for obtaining funds to educate Africans as missionaries to their own country. These two eminent men who, as I think, held no ministerial intercourse, forgot their differences in their zeal for freedom and humanity.

Dr. Hopkins in conversing with me, on his past history, reverted more frequently to his religious controversies than to any other event of his life, and always spoke as a man conscious of having gained the victory; and in this, I doubt not, that he judged justly. He was true, as I have said, to his principles, and carried them out fearlessly to their consequences; whilst his opponents wished to stop half-way. Of course it was easy for a practised disputant to drive them from their position. They had indeed the advantage of common sense on their side, but this availed little at a time, when it was understood that common sense was to yield to the established creed. These controversies are most of them forgotten, but they were agitated with no small warmth. One of the most important, and which was confined to the Calvinists, turned on what were called the "Means of grace." The question was, whether the unregenerate could do any thing for themselves, whether an unconverted man could, by prayer, by reading the Scriptures, and by public worship, promote his own conversion, whether in a word, any means used by an unregenerate man would avail to that change of heart on which his future happiness depended. Dr. Hopkins, true to the fundamental principles of Calvinism, took the negative side of the question. He maintained, that man, being wholly depraved by nature, wholly averse to God and goodness, could do nothing but sin, before the mighty power of God had implanted a new principle of holiness within his heart; that of course, his prayers and efforts before conversion were sins, and deserved the divine wrath; that his very struggles for pardon, and salvation, wanting as they did a holy motive, springing from the deep selfishness of an unrenewed soul, only increased his guilt and condemnation. The doctrine was indeed horrible, but a plain, necessary result of man's total corruption and impotence. I state this controversy, that the reader may know the kind of topics, in which the zeal and abilities of our fathers were employed. It also shows us, how extremes meet. Dr. Hopkins contended that no means of religion or virtue could avail, unless used with a sincere

love of religion and virtue. In this doctrine, all liberal Christians concur. In their hands, however, the doctrine wears an entirely different aspect, in consequence of their denial of total, original depravity, that terrible error, which drove Dr. Hopkins to conclusions equally shocking to the reason, to common sense, and to the best feelings of the heart.

The characteristic disposition of Dr. Hopkins to follow out his principles was remarkably illustrated in a manuscript of his which was never published, and which perhaps was suppressed by those who had the charge of his papers, in consequence of its leaning towards some of the speculations of the infidel philosophy of the day in regard to Utility or the General Good. It fell into my hands after his death, and struck me so much that I think I can trust my recollections of it. It gave the author's ideas of Moral Good. He maintained that the object of "Moral Good," the object on which virtue is fixed, and the choice of which constitutes virtue, is "natural good," or the greatest possible amount of Enjoyment, not our own enjoyment only, but that of the whole system of being. He virtually, if not expressly set forth this "natural good," that is, happiness in the simple sense of enjoyment, as the ultimate good, and made moral good the means. I well recollect how, in starting from this principle, he justified eternal punishment. He affirmed that sin or selfishness (synonymous words in his vocabulary) tended to counteract God's system, which is framed for infinite happiness, or tended to produce infinite misery. He then insisted, that by subjecting the sinner to endless, that is, infinite misery, this tendency was made manifest; a correspondence was established between the sin and the punishment; and a barrier was erected against sin, which was demanded by the greatness of the good menaced by the wrong doer.

I have thrown together these recollections of a man, who has been crowded out of men's minds by the thronging events and interests of our time, but who must always fill an important place in our ecclesiastical history. He was a singularly blameless man, with the exception of intolerance towards those who differed from him. This he sometimes expressed in a manner which, to those unacquainted with him, seemed a sign of any thing but benignity. In one point of view, I take pleasure in thinking of him. He was an illustration of the power of our spiritual nature. In narrow circumstances, with few outward indulgences, in great seclusion, he yet found much to enjoy. He lived in a world of thought, above all earthly passions. He represented to himself, as the result of the divine government, a boundless diffusion of felicity through the universe, and contrived to merge in this the horrors of his

theological system. His doctrines indeed threw dark colours over the world around him; but he took refuge from the present state of things in the Millennium. The Millennium was his chosen ground. If any subject of thought possessed him above all others, I suppose it to have been this. The Millennium was more than a belief to him. It had the freshness of visible things. He was at home in it. His book on the subject has an air of reality, as if written from observation. He describes the habits and customs of the Millennium, as one familiar with them. He enjoyed this future glory of the church not a whit the less, because it was so much his own creation. The fundamental idea, the germ he found in the Scriptures, but it expanded in and from his own mind. Whilst to the multitude he seemed a hard, dry theologian, feeding on the thorns of controversy, he was living in a region of imagination, feeding on visions of a holiness and a happiness, which are to make earth all but heaven. It has been my privilege to meet with other examples of the same character, with men, who, amidst privation, under bodily infirmity, and with none of those materials of enjoyment which the multitude are striving for, live in a world of thought, and enjoy what affluence never dreamed of, men having nothing yet possessing all things; and the sight of such has done me more good, has spoken more to my head and heart, than many sermons and volumes. I have learned the sufficiency of the mind to itself, its independence on outward things.

I regret that I did not use my acquaintance with Dr. Hopkins to get the particulars of the habits and conversation of Edwards and Whitfield, whom he knew intimately. I value the hints which I get about distinguished men from their friends, much more than written accounts of them. Most biographies are of little worth. The true object of a biography, which is to give us an insight into men's characters, such as an intimate acquaintance with them would have furnished, is little comprehended. The sayings and actions of a man, which breathe most of what was individual in him, should be sought above all things by his historian; and yet most lives contain none or next to none of these. They are panegyrics, not lives. No department of literature is so false as biography. The object is, not to let down the hero; and consequently what is most human, most genuine, most characteristic in his history is excluded. Sometimes one anecdote will let us into the secret of a man's soul more than all the prominent events of his life. It is not impossible that some readers may object to some of my notices of the stern theologian, to whom this note refers, as too familiar. This seems to me their merit. They show that he was not a mere theologian, that he had the sympathies of a man.



## WHAT IS MAN?—No. I.

IN the whole circle of human language, no other three words are to be found, which, when placed together, would propose a question more comprehensive, interesting, and momentous. It extends to man under every aspect which he may have presented or can ever during the whole of his being present. It inquires, what is man's origin? what is his nature? what are his connections with other beings and the external creation? what are his duties and interests? what is his future destiny? The question seeks to ascertain, not only *how* man is made in body and in mind, but *why* he is so constituted. It would elicit the grand objects of his existence, and show how these may be best promoted and most certainly secured. Is man merely an animal of earth, formed only for sensual gratifications? Has he done his best, and done his all, when he has passed through life with one all-engrossing, concentrated idea of securing for himself, at all hazards, the greatest sum total of bodily pleasures? Is he created only to eat, and drink, and sleep—and pass, body and mind, into eternal nonentity? or is man made as much for others as for himself, and more for the future than the present? Is he destined to immortality? And if he is to exist in a higher state through eternity, is his mortal being preparatory and educational? What is man?

Such a question deserves and demands very careful thought, solely on account of its own intrinsic importance. On its correct solution much depends; and consequences of the first magnitude, either of evil or good, must flow from the manner in which a reply is framed. And the question merits still more serious thought, because various and conflicting answers have been given, and men are sadly divided in opinion as to which of these is the true one. Propose the question, What is man? in some circles, and you are told that he is only a superior kind of ape. Others affirm, man is inferior to the beasts. And others maintain, that he is an incarnate demon. Perhaps in every case, the authors and retailers of these replies, invariably except themselves from the definition of man which they adopt. It seems impossible, that any man but an idiot, or a maniac, could ever seriously believe himself an ape, the inferior of brutes, or a demon. Every

rational being is conscious of powers and faculties, emotions and sympathies, which demonstrate his total dissimilarity to all the beasts of the field and the forest, and his marked superiority to all the animal tribes. His anatomical structure, externally and internally, is, in many most material points, unlike that of any other earthly creature. No other being with which he is acquainted, is furnished with two complete hands, and two perfect feet. Even the ourang-outang is four-handed, although his hands are inferior in structure to those of human beings. Man's natural attitude is erect; but no ape, baboon, nor ourang-outang has a structure of the feet, the ancles, the knees, the hips, and body, to fit him for walking constantly erect. Mental powers and speech, such as those with which the human being is endowed, no other known animal possesses. Man, in his lowest state, subdues and rules the highest orders of beasts, and feels himself to be naturally their lord. He cannot, against the evidence of facts and experience, know himself to be a being of a lower grade.

But while no man in his right mind thinks himself either a beast or a demon, multitudes represent their fellow-beings to be such; and not a few seem to derive immense pleasure from abusing and stigmatising humanity. They assume that man's nature was at his creation totally different from that which he now wears. Soon after he came perfect out of the hands of God, designed by his Maker for pure enjoyment from the commencement of his being to all eternity, man was wholly remodelled by the contrivance of an almighty demon, who delights to mar God's work; and from that moment, the human being became the servant and slave of his second creator, wearing the demon's image, and rendering him satanic worship. By this constitution and condition, man is utterly indisposed to good, and wholly inclined to evil; always excepting those who make the assertions, they being conscious that they are disposed to much good. And because man is thus radically changed, actually recreated, he is destined to unmingled misery from birth to death, and through the endless ages of futurity, ever excepting those who maintain these positions, for they have invariably some modes of realising much pleasure in this life, and of ap-

appropriating to themselves everlasting felicity. True, they quote Scripture to prove that man is born in sin, that the heart is desperately wicked, and that the carnal mind is enmity against God. But they not only contrive to find out a way of escape from all bad consequences for themselves, but they give the most positive assurance, that this most convenient way is open to all who will but adopt their opinion. The amount of their system is, that others have only to think as they do, and every possible good is secured.

The methods of quoting Scripture on this subject, are unhappily the very worst that could be conceived for deciding the question. "Man is born in sin," is taken to mean "man is born a sinner." No two propositions can be more unlike. It is the same of "the heart is desperately wicked," which is supposed to be the same as saying, every human heart, through every moment of life, is desperately wicked. But what can be more unlike? Again "the carnal mind is enmity against God," is understood to signify, every mind is carnal, and that continually, and therefore, man is ever at enmity with God. Man may be born in sin, and shapen in iniquity, and yet be no sinner. The heart may be desperately wicked in some men, without being so in all; and at some times, without being always so. The carnal mind may be enmity against God, and yet multitudes of the human race may not have that carnal mind. The sense of Scripture is not to be determined by isolated texts and mere sound. Nor is the question, What is man? answered by an appeal to individuals of the race, and particular human actions. Form an opinion of man from viewing him at any given age, placed in any particular circumstances, and your judgment respecting his nature, condition, and destiny, can make no more approach towards the truth, than if you were to decide on the structure and use of a large and complicated machine, from an inspection of one of its wheels. Unless the character of a year may be correctly drawn from a tempestuous day in winter, or a burning noon in summer, man's character cannot be deducible from any single aspect which he may present. As, in describing a long and varied journey, it would be most deceptive and unjust to enumerate only the mischances, difficulties,

and pains of the way, and to omit altogether the advantages and pleasures which had been experienced; so it must be equally fallacious and unfair, to define what is man by particularising all his defects and faults, and wholly overlooking all his excellent qualities. If it would be most unfaithful and culpably partial, to draw a portraiture of human nature from the congregated mass of all the great and good of all times and nations, and then hold up to view this delineation of honesty, piety, and truth—this glowing display of moral beauty and mental sublimity, as a perfect likeness of man; surely it cannot be less erroneous and blameable, to bring together all the most vicious and debased of all ages and climes, and having copied off their worst features, and painted them in the darkest colours, then to place the finished work in the light of the sun, as an exquisite fac-simile of humanity.

Let us avoid both these extremes of error, while endeavouring to portray the lineaments of our common nature. Let us aim to paint realities, not fancies. Let us seek to represent the truth, the whole truth, and nothing but the truth. We cannot profit by exaggeration. There is nothing to be gained by self-delusion. An individual is not rendered more handsome by a flattering profile; nor is another made less comely by a hideous caricature representation. All the declamation in the world will not alter the nature of man. You may call him a beast or a demon, or pronounce him a god, but he remains exactly what he was ere these phrases were uttered. And whatever the nature of man is, that nature he must have received either from the hands of God, or it must be the product of some other being. Could it be proved that humanity as it now is, came not from the creating hand of the Deity, then it would be demonstrated to be the workmanship of some other being. And as it is natural for every creature to worship its Creator, it would follow, that the Being who is the author of human nature, is the proper object for human creatures to worship. And if it be once clearly shown, that man has powers and faculties which may be received as good evidences of his destination to a future existence, then it becomes most probable that his abode will be still more in the presence and likeness of his Maker. If made what he now is by an omni-

potent demon, and bound to worship and obey his creator, and designed for endless existence in the dominions of that maker, man must be a demon not only in nature and disposition, but in destiny. If he is an ape, baboon, or ourang-outang, then his future fate will be that of the beasts.

But if it can be proved, that not only was man made in the image of God by the hand of the Deity, but that he bears that image still, and is as much a creature of God at this moment as he ever was,—that it is natural, and not contrary to nature, for man to worship and obey God,—and that the principles of the human constitution show man to be made for immortality; then the inevitable conclusion seems to be, that man is created for present virtue and enjoyment, and future felicity. To decide these propositions in the affirmative, is to determine what are his duties and interests. It also fixes the extent of social obligations, and assigns the proper reasons for their institution. Then man exists not in vain. Humanity then is no anomaly. The anticipation of future happiness is then no dream. The promptings to religious exercises, and pantings after a future life, are then no delusions. The eccentricities of human action must still be controlled by a central power, as unfailing as that which brings back the wandering comet to the sun. Let it but be ascertained that the human mind is a ray from the great Source of moral and intellectual light, and meant to expand and enjoy for ever, and it becomes an axiom of philosophy that the Infinite Wisdom cannot allow itself to be disappointed, and deprived of its intended possessions. And should it be found true, that man is made but a little lower than the angels, he must finally be raised to a companionship with higher orders of intellectual and moral beings. His chief end must be to glorify God and enjoy him for ever. C. C.

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PRESBYTERIAN INQUISITION INTO SCHOOLS AND TEACHERS.

(From the Glasgow Argus of 6th March.)

"To the EDITOR of the GLASGOW ARGUS.

"SIR,—May I request to know, through the medium of your liberal and useful paper, whether a parish minister, or others autho-

raised by the Presbytery of the Established Church, have any legal right to intrude themselves into schools exclusively supported by Dissenters, for the purpose of examining the children, and questioning the teachers relative to their remuneration and the manner in which these schools are conducted.

“Some reverend inquisitors are at present *visiting their parishes* in this way, *on the authority of law*, and it may be useful to your readers to know whether or not that authority is merely assumed for a sectarian purpose.

“I am, Sir, your most obedient Servant,

“A DISSENTER.”

THE Parish Ministers, or those authorised by the Presbytery of the Established Church, are entitled to visit all schools—those of private individuals and of all classes of Dissenters, as well as burgh and parish schools. In early times, the Roman Catholic clergy claimed, and despotically exercised, the right to visit every place where youth were taught, and to control the teachers. Their object was to retard improvement, and, by moulding the young mind to their sentiments, to continue that blight of the human intellect, which the establishment of that Church spread over the world, during the long period of eight hundred years.

At the Reformation that power was extinguished, and its extinction was one of the noble acts of the time. The ministers under the Reformation, however, lamented the sweeping work of the Reformers, and struggled to regain some portion of the wealth and power which had been wrested from the Roman Catholic clergy. The establishment in Scotland of the Episcopal hierarchy soon followed, and the Bishops and Established clergy under it seized and exercised the power which the Reformers had so shortly struck down, of visiting and controlling all teachers, with a view to mould the human mind to their particular opinions, and more especially to a due regard to the supremacy of the Episcopal Church, and the divine right of Kings to govern wrong.

The noble and persevering efforts of Scotsmen, about the middle and towards the close of the seventeenth century, to throw off that accursed yoke, must be fresh in the recollection of every true lover of Scottish history; and the cruel and bloody persecutions under Charles for the maintenance of that hierarchy, when the dragoons under Claverhouse were let loose on the people, and

when Presbyterian congregations, under faithful pastors, struggling and covenanting against it, were hounded out from amidst the hills and morasses of Scotland, handed over to the soldiery, and shot under a drumhead court-martial, as “my Lord Stanley” lately contemplated doing with the Irish Catholics—ought to excite universal indignation at Episcopacy. The Episcopalians were the persecutors, and the establishment of their hierarchy was the object of the persecution. The extinction of that hierarchy in Scotland was another noble achievement of Scotsmen; but as the Episcopal clergy had grasped the powers of the Catholic, so the Presbyterian clergy who followed them seized the powers of both. With precisely the same object which the Catholic and Episcopalian priesthood had in view—the moulding of the human mind in infancy and nonage, when susceptible of any impression—the Presbyterian clergy laid claim to the exclusive right to visit all schools, and succeeded in getting that claim sanctioned by the Act of the Scottish Parliament, 12th June, 1693, called “the Charter of the Church of Scotland,” which enacted “that all schoolmasters and teachers of youth in schools, are and shall be liable to the trial, judgment, and censure of the Presbyteries of the bounds, for their sufficiency, qualifications, and deportment in the said office.” The plan of forming parish schools had originated with the clergy under the Episcopal hierarchy long previous to that time; but those useful institutions were not in existence then, nor till after 1696, when the statute passed, under which they were finally established. There can be no doubt, therefore, that the above quoted enactment applied not to parish schools alone, but to all schools and all teachers. It appears from the letter of “A Dissenter,” that the Scotch Established clergy have entered upon the exercise of their powers under it, and we have no doubt of their ultimately exercising them to the full. How remarkably closely they imitate the Roman Catholic clergy and the Episcopal clergy when in power! How anxious to mould the mind when in infancy and nonage, that the impressions then made may be enduring! How unfit they consider a Dissenting minister to superintend the schools of Dissenters! With what a zealous care they must guard

the young against the fast-spreading contagion which overwhelmed the Roman Catholic clergy in the sixteenth century, the Episcopal clergy about the end of the seventeenth, and appears destined (at about an equal interval) to overwhelm the Presbyterian clergy before the middle of the nineteenth. The clergy of all persuasions, when seated in power, and entitled to live in idleness from compulsory assessment upon the people or upon the land, have a remarkable similarity to each other. They become allied to the State, and in return for State grants, extending their power and increasing their wealth, they are the willing instruments of tyranny in every shape. The Catholic clergy abetted the tyranny of the ancient kings of this country: although the eloquence and noble efforts of the Catholic Archbishop Langton, in rousing the English Barons to their noble stand at Runnemede for Magna Charta, affords a splendid, but solitary instance of the liberties and improvements of mankind having been promoted by the efforts of an Established clergyman. The Episcopal clergy were no less the abettors of the tyranny of the Stuarts. Their blood-thirsty cruelty during their frantic attempt to maintain their ascendancy in Scotland, was unexampled in any piece of cruelty ever practised by the Catholics; and they cannot point to any one of their body having led on to so noble an achievement as Archbishop Langton. The Presbyterian clergy are notoriously leagued with the Episcopal bishops and clergy, and all enemies of popular rights, in resisting all improvement, and in struggling to keep the human intellect trammelled; and they would persecute if they had the power. Their attempt to interfere with the education of Dissenters, under the antiquated law we quote, is indicative of the same anxiety which the Catholic and Episcopal clergy in their turn evinced under similar circumstances—an anxiety to make an enduring impression on the mind in early life hostile to all reform. The Catholics were entitled to do so, and did so. The Episcopalians were entitled to do so, and did so. The Presbyterian Establishment is likewise entitled to do so by Act of Parliament. Let the clergy of that establishment exercise their dangerous power. The principle that a national system of education should be independent of

the dominant creed, has been brought into operation in Ireland, and we hope it is destined as the acorn to be wafted on the breeze, and to sink roots deep and wide in the ground, and to throw up stem and branches which shall endure long after the feeble efforts of the Scottish clergy to extinguish dissent shall have been forgotten. Let us see whether, in the land which nourished the brave and the dauntless men who overthrew the Catholic and the Episcopalian Establishments in succession, shall have practically imposed upon it the tyranny of the Established clergy, controlling or intermeddling with the teachers of Seceders from the Church Government, or Dissenters from its doctrines.

IMMORAL EFFECT OF THE PUNISHMENT OF DEATH.

(From the London Constitutional.)

SIR,—Another legal strangle, “according to the due form of law,” has taken place; another victim has been sent from this world to the next, by the hands of the public executioner in London. And what is the moral result? All the journals concur in stating, that “the conduct of the mob during the awful ceremony was truly disgraceful!” Now, let me ask the Legislature through your columns, what moral effect can this disgusting exhibition have on the public? The conduct of the mob—I would rather say, of the assembly—(for I have not, I confess, sufficient astuteness to distinguish between the feelings of those who with unpaid-for curiosity viewed the appalling scene from the street, and those who with paid-for curiosity viewed its horrors from houses)—the conduct of the spectators is confessed to have been truly disgraceful. Is this the way to rectify morals?

I might content myself here, and say this is a proof that such sanguinary proceedings have not any tendency to produce moral reformation. But allow me to refer you to the statement of what actually occurred on the preparation of the arrangements for this legal sacrifice of life. A most respectable journal gives the following account:—“The preparations for the erection of the scaffold commenced about ten o’clock, and by twelve they were completed. At this time a disgusting scene pre-

sented itself. A number of low blackguards assembled round the scaffold, and piled up a quantity of straw, which lay in the Old Bailey during the time the sessions were going on, and formed something like a camp-bed, on which from twenty to thirty of them threw themselves, some with short pipes in their mouths, smoking, while others were singing songs of the most disgusting and obscene description."

Does this show that capital executions, publicly exhibited, produce any moral effect? Can any man of reasoning faculties be found, who will answer in the affirmative? But allow me, sir, to narrate an anecdote, for the truth of which I can vouch, in further illustration of this argument. I am intimately acquainted with a wharfinger in the city, at whose wharf many west-country barges unload and load. The men who navigate these barges used, when executions were (which, thank God, they are not now) sessional in London, greatly addicted to attend those sad exhibitions. My friend related to me a conversation he overheard between two bargemen. One said to the other, "Tom, do you mean to go to the 'hanging match' to-morrow morning?" "No," answered the other, "I do not think I shall."—"Why, what is come to you," replied the first, "you're not like the same man you used to be; you never take no pleasure now!"

But this extinction of life by judicial slaughter has no effect even on offenders. I believe the first, or nearly the first, execution for forgery, after that of Dr. Dodd, was that of one of the jurymen who convicted him on his trial. Very recently after the execution of Fontleroy, a man was executed for forgery, who declared, as he was ascending the platform to the gallows, that the thought of committing forgery never entered into his mind, until he witnessed the public execution of Fontleroy.

That the example of capital punishment does not deter from crime, may be manifested by the following horrible, but well authenticated case:—Mr. George Boulton Mainwaring, a police magistrate at Marlborough-street, in his examination before a committee of the House of Commons, in 1819, states that "during one sitting as a magistrate, three persons were brought before me for uttering forged notes. During the investigation, I discovered

that those notes were obtained from a room in which the body of a person named Wheeler, executed on the preceding day for uttering, then lay, and that the notes in question were delivered for circulation by a woman with whom he had been living." See Montague's *Thoughts on the Punishment of Death for Forgery*, page 196.

Can it be said, after such examples as these, that the punitive extinction of life has any moral efficacy? and if not, how dreadful is the reflection of forcing a fellow-creature into the presence of his God,—

“Cut off in the blossoms of his sin,
Unhousel'd, disappointed, unanel'd;
No reckoning made, but sent to his account
With all his imperfections on his head:
Oh horrible! Oh horrible! most horrible!”

These are not trifling considerations, and let them not either for heavenly or for earthly reasons, be trifled with.

LEX.

REVIEW.

The Religion of Love contrasted with Religions of Fear. Four Sermons; by William M. Kean.—Sunderland.

IN most systems termed religious, there is far too much fear, and much too little love. Though God is love, Christianity, an emanation from him, is, as usually exhibited, a system of fear. This is like taking the sun to be light, and all his beams to be darkness. The effects of religious fear are evil. This the author of these sermons knows by sad experience, having been trained in the religion of fear; but having, happily for himself and those with whom he is connected, escaped from the thralldom. But being now in the enjoyment of the blessedness of the freedom bequeathed by Christ to his followers, the preacher of love against fear, is anxious that all men should seek emancipation from the bondage of dogmatism, priestcraft, and spiritual, social, and moral domination. He feels his subject deeply, he speaks on it plainly, and he manages it ably.

“The spirit of power, of love, and of a sound mind, acting upon the beautiful idea of a God and Father, as the Supreme Being, hath been revealed in the Gospel; awakes a glorious succession of human energies, for human purification and happiness. It combines elasticity in the pursuit of truth, with

caution in its reception, and generosity in its application; it dispels delusion, and detects misrepresentation in religion; it clothes the Deity in holy beauties, from his word and works; it changes the object of worship, from an imagination of mystery and terror, into a being whom the heart desires; and makes the duty of the loving of the Lord God, the natural homage of the understanding."

"No mind can be used soundly in religion when there is such a bridling, or prostrating of reason, as shall cause its possessor according to his education to tremble before an image, or worship a wafer, or believe a contradiction. And on the other hand, no mind can be used soundly in which the reasoning powers destroy the natural sentiment of religion, by 'perverse disputings, which minister strife, rather than godly edifying.' Every man who feels religion decay by reasoning, and every man who inclines to sacrifice reason at the shrine of religion, ought to halt and examine, for he is not proceeding in the spirit of a sound mind."

"It is lamentable, that our country, the seat of industry, and the very home of science and art, is distracted by religious sectarianism; and, that the establishments which assume to be religions of the people, have no warming influence on charity, but a kindling energy on the ferocity of party zeal; that they glow not with love's hallowed warmth, but chill with fear's freezing influences; because, the most powerful of their deities frowns on creation, and, for a receptacle of almost all his offspring, blows hell's everlasting fires. Were there truth in the fearful doctrines of these religions, it had been good for mankind that they had never been. The songs of angelic natures at creation would have been strains of lamentation; and the weeping and wailing of mankind would still be, Let the day perish in which we were called into existence, of which it was said, 'And the evening and the morning were the sixth day.' Alas! what can be lovely in a deity of wrathfulness? What happiness in a life of insecurity and alarm? What comfort, even in salvation, with friends and former associates in hopeless misery? What use in virtuous exertions, when personal excellence will be of no avail? Where in all these mysterious religions, shall man light the way to comfort? Where kindle the holy fire of love, to ascend from the altar of the heart? Where find a resting place for the sympathies of nature's awakening?—where, but in lamentation, and bitter mourning over the wreck of a creation of intelligent beings, whose first morning opened in promise, but whose evening closed in desolation—whose track has been through seas of pollution—whose destination is a lake of fire?

“ O annihilation! thou cheerless, homeless waste! more welcome to my heart, with all thy chilling, freezing horrors. In thy cold region of oblivion, let me forget the loves, the attachments, the socialities, the hopes, and the long train of joys with which the Almighty hath blessed me. But, O Calvinism! set me not down in heaven, as one of thine elect, with a heart insensible to the agonies of my unfortunate brethren in torment, nor mingle my hallelujahs with their unavailing groans.

“ Through what distorting medium, by what horrible obliquity of vision, has the kindly, lovely religion of Heaven’s Holy Child been seen, that it has been changed, from a beautiful theory of peace and a commandment of love, into blackness, and darkness, and tempest, and mystery, and fear? And, how have the absurdities of the vile forgery made the hearts of men, otherwise rational, to fear and quake? ’Tis because the terrors of hell are hung over the heads of the enslaved, and the eternal bolt is hurled at the bold spirit who breaks the spell.”

Noble sentiments these, nobly expressed. Through the four sermons, the ideas, that fear springs from corruptions of Christianity, perversions of the heart’s feelings, and the tyranny of rulers and spiritual masters; and that love proceeds from reason wedded to Christianity, are well sustained, and amply and clearly illustrated. Notions whose fruits are fear, are demonstrated not to be plants of the Father’s planting; not to be indigenous to the Christian soil, nor to vegetate amidst a Christian atmosphere, and under a Christian sun. They are found to belong, either to the frigid zone of ignorance, or the burning climes of fanaticism, and to be utterly unsuited to man’s nature and wants as a being formed to desire, to seek, and to enjoy a holy, heavenly, and purifying religion.

Plain Words for Plain Men: a Letter to the Presbyterians of Glastry, Kirkcubbin, and Ballywalter. By W. H. Doherty. Belfast: Simms & Co.

THE first two pages of this sensible, affectionate, and Christian-like address, convey a good idea of its spirit and design:—

“ My good Friends,—In this Letter I have made use of the shortest and easiest words fit to give you my meaning; so that I hope the plainest person among you will be able

to understand it, and that your little boy or girl may read it for you without much spelling.

"You have all heard, no doubt, many strange stories of the people who have left your congregations, and built for themselves a new meeting-house in Ballyhemlin. You may have been told, that their religious opinions are dangerous, wicked, and sinful; and this may have prevented you from going to hear what their ministers had to say for themselves. I intend to show you, in this Letter, that you have been imposed upon; that we do not believe any one of those false and wicked opinions that have been fixed upon us; and that those persons who go about repeating such stories are guilty of great rashness, injustice, and falsehood.

"I have divided my Letter to you into seven short parts or chapters; so that you may either read right on, from the first to the last of it, or—if you have not much time to spare—you can turn to any part which you may wish to see first.

"The following is an account of the substance of the different chapters:

"I. In the first place, I will show you that it is not any sin to go to hear our sermons, or to read our books.

"II. In the second place, I will show that *our religion is not a new religion*, it being as old as the Bible.

"III. Then I will show that *we do not deny the Lord that bought us*; but that we glory in confessing him as our Saviour, our Redeemer, and our Judge.

"IV. Next, I will prove to you that *we do not depend on our own works for salvation*; but we know and say, that we are all sinners before God.

"V. I will then show you that *we are neither Arians, Socinians, Deists, Infidels, nor Atheists*; and that those who give us such names are guilty of great wickedness, in bearing false witness against their neighbours.

"VI. I will next give you a short, plain, and clear account of the points on which we differ from the followers of John Calvin, and the believers in the 'Westminster Confession of Faith.'

"VII. Lastly, I will tell you what we *do believe*, that you may be able to judge us yourselves, and not from hearsay."

The pledges here given are faithfully redeemed; and the pride, passion, prejudice, and pernicious perversity of those who promulgate the converse of these propositions, are in great simplicity but with great effect exposed. The "Confession of Faith," too, which the Synod of Ulster lately evinced a revival of burning zeal to enforce, is allowed to utter its own dark, daring, and dreadful

libels on man and blasphemies against God, in its own words, and these are adduced as the best proof, why Christ and his Apostles should be preferred to the barbarous "Westminster Assembly."

Essay on the Habitual Exercise of Love to God, considered as a Preparation for Heaven. By Joseph John Gurney. London: Seeley & Arch.

As we finished the perusal of this Essay, we detected the very same reflection passing through the avenues of the mind, that crossed it years ago, on hearing the author preach; and then again, on reading an octavo volume from his pen. It may be expressed in these words, "What a subject of deep regret it is, that so clever, so poetical, so eloquent a man, who appears, too, so sincere and well meaning, should so bewilder and confute himself, so pervert Scripture, and so either mislead or displease his hearers and readers by attempting to palm upon the Bible the worst absurdities of Greece and Rome, and to assimilate God and Christ to the objects adored in the Pantheon." And a thousand pities it is, that the glorious theme "Love to God," managed as it is so gloriously by this gifted Quaker, should have been made the vehicle of so unscriptural and illogical a notion as that, while the Father is deity, the Son is, also deity, and the Holy Ghost is likewise deity, and these three are the one God. And what is still more to be lamented, the essayist evidently labours to leave the impression on the minds of his readers, that none can have pure, thrilling, saving love of God, but those who contemplate him under the threefold aspect of Father, Son, and Holy Ghost. This we deny. And before Mr. Gurney, or any Trinitarian, can establish the truth of the proposition, he must spread out to public inspection, a Trinitarian and a Unitarian heart, and show distinctly the marks of greater love to the Trinity on the former, which are surpassing in value the signs of love to the Father as the only true God to be seen on the latter. Many of us have actually tried the effects on our hearts of a sincere belief of the Trinity, and afterwards of the faith of the Gospel, "there is but one God the Father." And unless either our word is to go for nought, and the rule of Jesus, "by their fruits ye shall know them," is

to be set aside; or such as the author of this Essay knows how we think and feel better than we do ourselves, he can have no shadow of authority for giving a preference to the doctrine of the Trinity, as a notion better calculated than its opposite to produce love to God. The experience of some of us, avers that the very reverse is the case. The character and conduct of that glory of Quakerism, William Penn, proves Mr. Gurney's theory to be untrue. And we will undertake to affirm, that should the fervid mind of Joseph John Gurney, ever break away from the remnant of Trinitarianism (for it is but a remnant) by which he is held, and come into the fold of Unitarianism, a living, moving picture would he draw of the superior power of that simple system to produce love of God. And from what we have seen and known, we seriously doubt whether the new-fashioned Quakerism blended with the new-fashioned Trinitarianism of this zealous writer and orator, will in any degree tighten those chords of the human soul, from which the celestial melody of social, moral, and devotional love is to arise.

Unitarianism the Essence of Vital Christianity. By John Kenrick, A. M. 3d edition. Brown, Bristol; Fellowes, London.

THOUGH preached nearly twenty years ago, this sermon is quite as important and interesting as if it had just passed from the pulpit to the press; and as long as vital Christianity retains its value, such a sermon will preserve its own worth. After showing that "the moral education of rational beings, is the object to which the system of things in which we form a part has chiefly been devoted by its divine Author," and that "the habitual affections, which are constantly growing up within us, will be as indestructible as the intellectual and moral principle in which they have their seat," Mr. Kenrick goes on to point out those peculiar doctrines which merit the high appellation, "the doctrines according to godliness." The first of these is the unity of God, and under this head are the following very pertinent remarks:—

"Where are these advantages (of the Trinity) to be found? Is there any thing in it which more powerfully lays hold of the religious affections, which satisfies some want of the mind

which a belief in the divine Unity leaves unsatisfied? Can the Son make known something to the Father, concerning the wants of his creatures, with which the Father's omniscience was not acquainted; or move him to some act of love or mercy, to which his own boundless goodness and long suffering did not incline him? Can the Holy Spirit shed down upon us some influences, which could not have been received from the Father of our spirits, from whom cometh every good and perfect gift, in whose hands are the hearts of all men, and who alone worketh in them both to will and to do of his own good pleasure? If each of the persons be infinite, each of them must have every attribute, every disposition, every degree of power and knowledge which the others possess; they can differ only in their relation to each other; and consequently, he who worships one infinite Deity, worships whatever is supposed to give to the three persons of the Trinity their several claims to our homage,—with this unspeakable advantage, that he keeps at a distance from every possibility of lapsing into the worship of more gods than one."

The second characteristic of doctrines according to godliness, is found in the views given of the moral attributes of God; and this is examined at considerable length. The third is the doctrine of future retribution. And the evidences that these leading doctrines of Unitarianism are the peculiar doctrines of the Gospel, are brought out with great beauty and force.

Scripture Proofs & Scriptural Illustrations of Unitarianism. By John Wilson. 2d edition. Mardon, London.

WE rejoice that the excellent author of this valuable work has been called upon to bring out a second edition. The fact bears honourable testimony at once to the talent and industry of Mr. Wilson, and to the judgment of the public who have so properly appreciated the importance of his labours. When Unitarian laymen are found to be so thoroughly conversant with the grounds on which their faith is based, and the evidence by which it is supported, no fear can rationally be entertained for the progress of Scriptural truth, whatever obstacles it may have to battle with in its onward career. Let laymen and ministers combine in upholding and diffusing that truth, in devising and countenancing plans for its support and dissemination, and no prejudice or bigotry will be of power sufficient to impede its ultimate triumph.

This work contains “An Examination of the alleged Biblical evidence for the doctrine of a Triune God, the proper deity of Christ, and the divine personality of the Holy Spirit distinct from the Father; interspersed with various readings, different translations, paraphrases, and expositions of Scripture texts, taken from the writings of the most popular and learned men belonging both to the Unitarian and the Trinitarian body; also, an Introduction, containing a statement of the opinions held by the Christian Church respecting God, Christ, and the Holy Spirit; with an Appendix, consisting of the concessions of Trinitarian writers; Summary of evidence for Unitarianism, &c.”

The work consists of upwards of three hundred pages of closely printed matter. No selections from such a volume could give an adequate idea of its value. The evidence for the great doctrines of Christian Unitarianism is admirably arranged; and the concessions of Trinitarian writers in regard to what are usually accounted the strongholds of that system, form a curious and instructive collection of facts, showing that by some or other Trinitarian the supposed proofs of Trinitarianism have all been abandoned. This portion of the work, as well as the Summary of Evidence for Unitarianism, are well deserving of being reprinted, would the author allow it, for diffusion by our Tract Societies and Associations. Every individual should, if possible, possess the “Scripture Proofs and Scriptural Illustrations of Unitarianism, by John Wilson.”

MONTHLY RECORD.

APRIL 1, 1837.

Presbyterian Tyranny in relation to Sunday Schools.

—The following fact will illustrate the article inserted in our preceding pages—the power assumed and exercised by the Clergy of the Church of Scotland as to schools and teachers.

General Assembly, May 1811: “The Committee appointed upon the reference from the Presbytery of Glasgow, respecting Sunday schools, reported, that the Presbytery acted properly in bringing the subject before the

Assembly; that the jurisdiction of Presbyteries, by Acts of Parliament, extends not only to parochial, but to all teachers and schoolmasters; that the school taught by Mr. Muir in Glasgow, ought to be suppressed by the Presbytery, as he entertains most erroneous religious opinions; and if their efforts are ineffectual, that they should apply to the civil magistrate to enforce their authority. The Assembly agreed to the Report."

A benevolent individual, observing the need in a manufacturing population, of Sunday schools to diffuse the blessings of education, at his own expense opens such an institution. He is himself the teacher. The only reward he looks for, is the improvement of his fellow creatures. And what do the Clergy of the City, on hearing of his meritorious conduct? Do they encourage his efforts and aid his labours? They act the spy on his efforts; they inquisitorially pry into his religious faith; they report his heresy to those who assume "the power of the keys," and they order the suppression of education, and authorise a call on the civil power to assist in compelling the heretic, should he prove contumacious, to desist from the work of educating the poor. And this is religious liberty! and these men are Protestants! The law which gives them this dangerous power, must be repealed.

DIED, on the 8th October, at Carluke, aged 86, Alexander Cassells. This patriarch of the Christian Unitarian congregation of that village, was indeed no ordinary man. Always of an inquiring mind, he early in life entertained doubts as to many of the doctrines of the Westminster Confession. Those doubts were strengthened by the preaching of the Rev. Dr. Scott, the minister for many years of the Established Church in Carluke. Dr. Scott was one of those ministers who looked to the Bible more than to the Catechism, and whose public ministrations were guided by its teachings rather than by the commandments of man. He was venerated and beloved. But unfortunately he was also one of that number, who have not seen it to be their duty to come out and be separate from a Church many of whose doctrines they conscientiously disbelieved. The influence of such men's

preaching usually closes with their life. The people forget the precept, but remember the example. The opinions are forgotten when no living voice enforces their truth and loveliness; the fact, that the pastor lived and died in the Church, is chronicled in their minds. It cannot be necessary to dissent, or so good a man would have done it! A successor is appointed, the most opposite, it may be, in principle that can be found. "We can enjoy our opinions, however, and still attend the Church," silences the promptings of conscience. Habit prevails: the young go with their parents, they hear their praises of the former minister, and that is all; the Shorter Catechism is their A B C, and they grow up as orthodox as the sturdiest Churchman could desire. This is the history of many a parish in Scotland, in which far different results might have been produced, had moral honesty been conjoined with Scriptural knowledge. To a great and melancholy extent such has been the result at Carluke.

Our venerable friend, however, was not of the number. His mind convinced of Scriptural truth, he adorned it by a Scriptural practice. As long as strength remained, he was a regular attendant on the worship of the One true God, the Father. It was our privilege to join in prayer with him and his family a few weeks before his death. It was an interesting, an affecting, a solemn scene. It must ever live in our remembrance.

In every relation of life, Mr. Cassells was happy. With his excellent wife he passed upwards of fifty years. They were worthy of each other. Twelve children were brought up by them, many of whom still live to bless the memory of their parents, and to honour that memory by their virtues.

WE regret to announce the removal of the Rev. H. Clarke from Dundee. We regret to lose so valuable a fellow-labourer in so important a field of usefulness. We have need of additional help in Scotland, not of its diminution. The harvest truly promises to be plenteous, but the labourers are too few. Mr. Clarke has accepted the unanimous invitation of the congregation at Chorley, Lancashire. May every success and happiness be his portion.

We are happy, at the same time, to announce that, so far as Dundee is concerned, the loss of Mr. Clarke will not deprive the congregation of that increasing town, of the benefits attending public worship. The Rev. D. G. Coghill of Edinburgh has accepted their unanimous invitation, and enters on the duties of his office on the first Sunday of May. We heartily wish him God speed.

Notice to Correspondents.

THE Review of Watson's Statistics of Phrenology—A Unitarian's Reply to an attempt at his conversion to Trinitarianism—the Birmingham Journal—Northern Whig—Liverpool Courier—Weekly Despatch—Downpatrick Recorder—and London Constitutional, are gratefully acknowledged. Our thanks are specially due to the unknown friend who so frequently sends us the Constitutional. The pamphlet containing four letters in reply to a Letter by Dr. Chalmers on the Deity of Christ, by the Rev. James Orr of Clonmell, we hope more particularly to notice next month, and in the mean time heartily commend it to our readers. By the kind attention of the Secretary of the "Gospel Tract Society," Exeter, Mr. C. H. Cole, we have lately received Nos. 1-13 of the very useful tracts issued by that excellent Society, in illustration and vindication of the great truths of Christian Unitarianism. Such Societies cannot fail of doing good, and deserve every support.

To Advertisers.

The "Christian Pioneer" circulates in most of the large Towns of England, Ireland, and Scotland, and therefore offers a good medium of communication with an influential and reading portion of the community. Advertisements will be inserted on the following terms:—

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A UNITARIAN'S REPLY TO AN ATTEMPT AT HIS CONVERSION TO TRINITARIANISM.

To the Editor of the Christian Pioneer.

SIR,—The following juvenile production, written during the hours of relaxation from a secular employment, displays so much native good sense, and such a comprehensive acquaintance both with the Scriptures and with the religion of nature, that it deserves a wider circulation than the small circle to whom it was communicated. It was occasioned by a neighbour of Trinitarian sentiments having handed to the author “Jones’ Catholic doctrine of the Trinity,” with a view to his conversion; and though his opportunities would not admit of his entering on a particular refutation of that laboured performance, yet he has brought within a short compass, such enlightened views of Scriptural truth, and such forcible arguments from reason, as I am persuaded will afford a pleasing gratification to your readers.

T. P.

MAIDSTONE, April 15, 1836.

SIR,—I have carefully read the little book you kindly lent me on the catholic doctrine of the Trinity, which I suppose you consider completely proves it. Although I feel myself to be not very competent to the task, yet I beg leave to make a few observations on it, in the course of which I will endeavour to give you my reasons why I hold it to be a doctrine equally opposed to revelation and reason—alike unscriptural and irrational. But as I have but little time on my hands, I must be very brief in my remarks: I shall not therefore enter into a refutation of the inference which the author draws from that long string of passages of Scripture, which he has cited to prove the Deity of Christ; but I will content myself with observing, that the fair and natural inference to be drawn from most of the passages which he has cited, is not the Deity of Christ, but the Unity of God, and the human nature of his divinely commissioned messenger, Jesus Christ. A great many of the passages are irrelevant and nothing to the purpose, and serve only to show the weakness of the cause which compelled him to have recourse to them. I

dispute the inferences which he draws from all of them; they are not natural and just, but forced and strained hard in support of a Trinity. I will admit that there are a few passages which seem at first view to give some countenance to the doctrine of a Trinity; but I am fully persuaded, that were these passages carefully examined by an unprejudiced and honest mind, it would arrive at the result that they lend it no countenance. And I presume, Sir, that you are aware that many learned men, both in and out of the Church, have contended that these difficult passages of Scripture, upon which the doctrine of the Trinity so entirely rests, have not been correctly rendered by our translators. If this be the case, where are the inferences which have been drawn from them? I am not scholar enough to say whether these learned men or our translators are right; but the mere fact of their correctness being called in question, suggests a most important consideration, which is, why a doctrine so essential to salvation as its advocates represent the Trinity to be, should be left to rest for support on a few disputed passages of Scripture only? Surely this is but a sandy foundation for so important a doctrine to stand upon. It is reasonable to believe, that if it were a Scriptural doctrine, it would not rest only on inferences drawn from a few obscure texts, but be plainly declared in language which could not be misunderstood. But this we do not find to be the case. We find it stated in the Bible, that "there is none other God but one;" but nowhere can we find it stated, that there are three persons in this one God. I would further observe, that if this doctrine of a Trinity be so plainly declared in Scripture, as its advocates pretend, it ought not to require the aid of so much show of reasoning to support it. The doctrine of the Divine Unity—the strict personal unity of the Deity, is proclaimed throughout the Sacred Volume; but the Trinitarian doctrine I cannot find plainly stated there; therefore, I cannot believe it. But the doctrine against which I am contending, is not only opposed to the Bible, it is *contrary* to reason, not *above* reason, as some writers in favour of it have contended; for nothing that God hath communicated to us by revelation, ought to be considered above that distinguishing faculty which he has planted in the human mind, to en-

able it to distinguish truth from error. Surely, God who hath created nothing in vain, did not intend this noble faculty to lie dormant within us. The priesthood of an unscriptural religion decry the exercise of it, because they well know that it will prove fatal to their irrational and mysterious systems. It is their interest so to act, and argues nothing against the use of reason. As it is the gift of God, let us therefore freely and fearlessly use it; and let us rest assured, that no truth of God need fear its scrutinising power. The God which nature teaches us, is the same Being which the Bible reveals to us. Nature tells us there is but one God; the Bible confirms this sublime truth in every page. The works of nature and the oracles of God proclaim aloud that God is *ONE*. Throughout the works of nature, we find the clearest manifestations of the Divine Unity. They evince such a unity of operation and design, that they could spring only from one God. There is a beautiful harmony subsisting throughout the whole visible universe; the same cause operates on every part of our globe to produce the same result in all ages. All the laws of nature, though so numerous, are uniform and regular; hence the regular return of day and night, and of the seasons likewise. The structure of animals, too, I consider, evidence the Divine Unity; the intimate connection subsisting throughout the works of creation, all indicate, that but one Supreme Intelligence was the creator of the stupendous whole. But you will contend, perhaps, that the doctrine of the Trinity declares the existence of but *one God*. If I rightly understand that doctrine, it is this,—that there are in the Godhead three separate and distinct persons, each of these persons completely God; yet that there are not three Gods, but only one. This doctrine cannot be true, for if each of these three persons be God, there must be three Gods. Notwithstanding this, you will say that your triune Deity is but one God. I think, however, that I can prove to you, that the doctrine of a Trinity as set forth in the Athanasian Creed, is contradictory, and consequently untrue. I find it there stated, that there are in the Godhead three separate and distinct persons, and that each of these three persons is God, having of course all the attributes of Deity; but that these three *separate*

Gods are but *one God*. That three *separate* persons, *each* having all the attributes of Deity, can be but one God, I hold to be absolutely impossible. Infinity is an attribute of Deity, and according to the Trinitarian scheme, it must belong to *each* of the three persons. But this cannot be, for three infinite beings cannot exist. *One Infinite Being must fill the Universe*. This requires no argument to prove it. We might, although unreasonably, imagine a Deity in three persons; but to conceive that *each* of these three persons is an infinite God, and yet that "they are not three Gods, but one God," is a doctrine so manifestly irrational and absurd, that I am really surprised that any one, who has reflected upon it should receive it. The simple statement of it, appears to me to carry with it its own refutation. I am aware, that its advocates have asserted it to be too sublime for human comprehension, and that therefore it ought to be received with the obedience of faith; but this confident assertion is of no weight in its favour to my mind, although I know that many are led from truth by it. It is also said to be a divine mystery, and the free exercise of reason upon it is cried out against by its advocates, as profane and impious. But this ought not to deter an enlightened mind from an inquiry into its divine origin. If it be true, its advocates need not fear the approach of reason; if it be false, it ought to be overthrown by it, as it most assuredly will be. But they seem conscious to themselves of the weakness of their cause, by their denunciations of reason as *carnal*, and by their telling us to regard it as a rock, on which we might make shipwreck of our souls. As if reason, the dearest gift of God to man, was a faculty which may destroy the possessor of it. The understandings of mankind are held in a state of slavery by their ignorance, prejudices, and bigotry; but these evils in the human mind, are strengthened by those who ought to have been foremost in seeking to root them out. This is a melancholy truth, which I, in common with every friend of truth, and every lover of human improvement and human happiness, must deeply regret. I am not ashamed to acknowledge, that I rest my faith in the Scriptures on the solid basis of their reasonableness. I must acknowledge with the poet Young, that

“ On argument alone my faith is built—and that
 Fond as we are, and justly fond of faith,
 Reason, we grant, demands our first regard;
 The mother honour'd as the daughter dear,
 Reason the root, fair faith is but the flower:
 The fading flower shall die, but Reason lives
 Immortal as her Father in the skies.”

Christianity is a reasonable religion, and it requires from man only a reasonable service; it has no doctrines opposed to reason and the voice of nature: they are intelligible to all men, and one doctrine does not contradict another, it is their reasonableness which proves the divine origin of Christianity. The Scriptures teach not the contradictory and impossible doctrine of a trinity in unity; nor the commonly received doctrine of an atonement, which is so irreconcilable with the justice and goodness of God; nor the degrading doctrine of original sin, which is supposed to require it. No, these doctrines at which “reason stands aghast, and faith herself is half confounded,” are not the doctrines of the Bible, and can derive from it no support. Jesus died upon the cross, in order that by his glorious resurrection, we might be convinced that all mankind shall finally rise from their graves, to a state of immortality, when the righteous shall enter into life eternal—into that happy kingdom, where universal virtue, improvement, and happiness, shall prevail, and when those who have done evil during their lives in this world, shall be placed in a state of punishment, where their evil inclinations shall be fully rooted out.* The Trinitarian scheme of salvation, represents the death of Christ upon the cross as an infinite atonement made for the sins of the whole human race. But

* I have reason to believe, that since this letter was penned, the sentiments of the writer have undergone some modification upon this subject;—that he has been led to reflect on the *coincidence* of the terms *immortality* and *eternal life*;—that being alike opposed to the terms *mortality* and *death*, they equally indicate that state of exemption from death, and from all impurity and corruption, both physical and moral, of which the apostle Paul has given so noble a description, 1 Cor. xv. This is indeed a subject of great importance, to which I may be induced more particularly to ask the attention of your readers, on some future occasion. I will now only add, that, to me, it appears that the great design of the Christian Dispensation, is to deliver mankind from the evils of sin and death, and to realise the blessings of an incorruptible state, in the plainest and most universal acceptance of those terms.—T. P.

an important question here presents itself, which demands your most serious consideration, it is this: Did the divine or the human nature of Jesus expire on the cross? I have now placed you on the horns of a dilemma; take which you will, it will prove equally *fatal* to Trinitarianism. Surely you will not say, that it was the *divine* nature that *died*, for this is absolutely impossible, *if Jesus be one God with the Father*; as the Deity can never cease to exist. To say, that the divine nature of Jesus *died*, what is it but saying, in other words, that the *eternal God died*? A monstrous absurdity! You must admit, then, that it was only his human nature which died upon the cross. Now, what is the natural inference to be drawn from this? Why, that no *infinite atonement* has been made. This must be a painful reflection in the minds of those who rest their hopes of salvation on this doctrine. I rely with perfect confidence on the free grace and mercy of God for salvation, which is declared in the Christian Scriptures to be sufficient to effect it, and not on an atonement which *could not possibly take place*. The doctrine of the atonement stands opposed to the plain declaration of Scripture, that “God was in Christ reconciling the world unto himself.” Thus we see, that the object of the Messiah was, to reconcile the world to God. But the advocates of the atonement tell us, that it was to reconcile God to the world; as if the Deity had the vices of frail humanity about him, such as *revenge*, which however they call *justice*, to hide its real character. I consider the death of Christ as a complete refutation of the whole Trinitarian scheme, and a demonstrative proof of his simple humanity.

I object to Trinitarianism, also, on the ground of its not having the moral tendency of Unitarianism. It teaches men to rest their hopes of salvation on the atonement, rather than on their own good works. I have shown upon how feeble a foundation they build their hopes; but, ignorant of its weakness, they repose in security upon it. The consequences of this, are too often manifested in the lives of many, who, induced thereby, neglect the practice of good works. But in the Unitarian scheme of Christianity, there is no *atoning blood* for the wicked to fly to for refuge: more value is set by

it upon the practice of good works; consequently, the inducement to the practice of them, is strengthened in the minds of its believers.

That system of Christianity which represents Jesus as the divinely commissioned messenger from God to man—which tells us that he was “*a man* approved of God by miracles, and wonders, and signs, which *God did by him*”—a man, although subject to all our infirmities, and who “was in all points tempted like as we are,” yet whose whole life was spent in the practice of the most exalted virtues which could dignify humanity—one who was perfectly devoted to the will of his God and Father—whose fidelity to him continued steadfast even unto the death of the cross, of all deaths the most painful and ignominious; that system which holds forth doctrines like these, holds forth doctrines which confer on Jesus a glory which can belong to no other man, and which give him a good title to the distinguished appellation which he received from his heavenly Father—the Son of God. The Trinitarian scheme of Christianity, while it robs the Deity of his glory by placing others on his throne to share it with him, robs Jesus also of *his* glory—the glory of having overcome the world, which his life of virtue rendered so justly his due. For a human being to be exempt from common vices, and to display uncommon virtues, is truly glorious; but what glory can it be to one who has within him a divine nature, to do the like? None whatever; for the divine nature may vanquish difficulties which to a human being would be insurmountable. And if Christ had within him a divine nature, what encouragement to the practice of virtue can we derive from his example? We can derive none; for his example shows, not what simple *human nature* can accomplish, but human nature assisted by a divine. The Unitarian system too is more consoling than the Trinitarian:—it does not represent the Deity as a hard and unforgiving creditor, who demands full payment of all that we owe him; but it teaches us, that the Deity is full of mercy and grace, that he will *freely* “forgive us our trespasses,” and that he is willing to receive into his bosom every repentant sinner. This is beautifully shown in the parable of the prodigal son. The beautiful simplicity of the

Unitarian doctrines, must, I think, powerfully recommend them to all those whom the love of mystery has not corrupted from the love of truth; but I know that with many this very *simplicity* is an obstacle to their progress. These have been so long accustomed to a mysterious system of theology, that the simple form of truth is become offensive to them. When they see it, they can discern no beauty in it, for their eyes are filled with the mists of prejudice and bigotry, which prevent them.

I must now hasten to bring my observations to a conclusion. I have brought forward a few arguments which, to my mind, have great weight in support of my views. You would oblige me by giving them your serious consideration; and if you can disprove them, by so doing, you will place me under a still greater obligation to you. I wish not to retain an opinion that is not true: prove mine false, and I will immediately renounce them.

With much respect, Sir, I subscribe myself,

Your opponent inquirer after truth,

W. A.

P. S. Conferences are held every Sunday afternoon, at three o'clock, in the Vestry of the Unitarian Chapel, for the discussion of religious subjects; I should be very happy to see you there next Sunday, with two or three of your friends, if you like to bring them, when I, with the assistance of my friends, will discuss the subject with you.

SENTIMENTAL ASTRONOMY.—No. I.

THE MOON AND COMET.

I.

SILENT I sit, and raise mine eye
To that lone orb of chaste delight,
The cold and placid queen of night,
And ask, what beings tread her silvery way?
If doom'd a while to live, and then to die,—
Young, giddy, vain, ambitious, do they stray
Their little time, and then, grown old and grey,
Ask but a simple sod, and simpler epitaph?
Perhaps, the hoary man who, with his staff,
Here wander'd through long years of grief and toil,
There finds at last a home.

Perhaps, some seraph-spirit of our soil—
 Adjudged for us too pure—a doom
 Congenial finds in that bright sphere:—
 And wherefore marvel she were restless here,
 Where idle worldlings strut their day,
 And pompous fools with measured footsteps stray!
 In thy mild planet has she found her place?
 There, undisturb'd, the ways of God to trace—
 Is this her task? there, free from wo,
 With sweet companions does her friendship grow?
 Or, does she look with her mild, loving face,
 Down on the cherish'd friends she loved below?

II.

Perhaps the poet, to whose care is given
 To raise the human mind from earth to heaven,
 Whose morn and evening sacrifice of love
 Still rose as incense to the seat above,
 There—placed on high, secure from earthly scorn,
 From worldly griefs by worldly spirits borne—
 Tunes in beatitude his holy lyre,
 With more exalted zeal and still increasing fire!
 Sing on, sweet bard! there fearless sing,
 Where nought shall sere thy tender mind;
 Thy sensibility, no goading sting
 Within that tranquil home shall find:
 In thy lone, deep, and pensive heart,
 To hide the thoughts few understand,—
 This was on earth thy frequent part,
 But different far in that bless'd land!
 Sing on—rejoicing sing, while fancy's ear
 Awakes and listens, thy rapt strain to hear!

III.

Perhaps, O Dian! shelter'd dwell,
 In thy calm sphere and holy cell,
 Virtue personified, or spotless truth,
 The tears of sympathy, the smiles of youth!
 These individualised, become
 Beings beatified, and meet
 For such a fair and lucid home!
 Oh, it were sweet,
 A while the happy course to trace
 Of such a pure, ethereal race!

How calm, dispassionate, and free,
 Thou gentle moon! their course must be!
 Thou mild despiser of all worthless show,
 How unobtrusive, too, if like to thee!—
 To thee, who seek'st no glory but to glow
 With borrow'd fire,—
 Asking to rule o'er nought save only night,—
 Seeking such portions of celestial light
 As may be spared thee by the lord of day—
 Thy glowing sire,—
 When he is wearied on his burning way!

IV.

Thou art not like that wandering ranger,*
 Who brings or fear or strange surprise,
 At which the vulgar gaze with wondering eyes;
 And though divine philosophy attain
 Some knowledge of the expected stranger,
 Teach men to shrink not at its meteor train,
 And call such visitant a welcome guest,—
 Yet, 'tis through ignorance she hides the rest.
 Ask of the sage, perhaps he knoweth,
 Whence it cometh, where it goeth?
 This he avers,—It hath been seen before,
 When we are gone will visit earth once more,
 Shine o'er our graves, but with unmoisten'd eye,—
 For why should comets weep that mortals die?
 The mould has cover'd o'er our pallid clay,
 Still earth revolves, the comet tracks its way;
 But in what space his feverish time he passes,
 Who can make known by counting or by glasses?

V.

It has been said, weak minds one time believed,
 (I know not when the doctrine was received,)
 Within those fiery bodies is the place
 Of awful, unextinguishable flame,
 Where dwell the wicked who here met disgrace,
 And left behind them an opprobrious name;
 And there the fire that is not quench'd, the worm that
 dieth not,
 Are hopeless wail'd through endless years of their un-
 changing lot!

* The Comet, visible in August 1835.

VI.

But what though better thought erases
 Such terrors from the human mind;
 Wisdom, bold victor! superstition chases,
 Fixes her lens, and proves how weak and blind
 Was folly's long and too despotic rule,
 And ignorance abash'd now goes to school;—
 Yet do I, Luna! rather love to gaze
 On thy calm, mild, and tender eye,—
 View thee through eve's dark, misty haze,
 Or brilliant travelling through the starry sky,
 Than mark this passing stranger come or go,
 Who yields so short a space his glittering show.

VII.

But lo! a *triumph* waits for thee! *
 Sages predict, eclipsed shall be,
 For once at least, the comet's glow,
 By chaste Diana's silvery bow!
 'Tis thus on earth sometimes will gain
 Meekness a triumph o'er the vain,
 And gentle kindness persevering long,
 Is not denied its meed of praise and song.

VIII.

Come, then, mild planet! whatsoe'er thou art,—
 A paradise for cherish'd souls and pure,—
 Bear tranquil on thy calm and loving part,
 And light the darken'd world while time endure.
 Should yet philosophy say nought of thee,
 Despite neglect still kind and worthy be!
 Look on our orb with thy inspiring ray,—
 (If this to thee, the muse may dare to say,
 As though she levell'd thee with mortal race;)
 Shine with a *manly strength*, but with a *woman's grace*!

DUBLIN. . .

M. B.

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WHAT IS MAN?—No. II.

IF this question be proposed with mere reference to the human body at birth, no difficulty comes between it and the reply. Man enters the world the most helpless of all living beings. His limbs he cannot employ; his

\* Alluding to the predicted eclipse of the Comet by the Moon.

organs he is unable to use. Of the existence of intellectual powers he furnishes no proof. Weakness more complete, incapacity more universal, cannot be conceived to exist in an organised and vital state. And all appearances would seem to yield resistless testimony, that the air which the infant breathes is not more free from moral pollution and innate depravity, than the nature of such a being. And yet, when the question, what is man at birth? is propounded morally, or rather theologically, throngs of speculatists advance with their hands full of texts of Scripture, quoted and strung together according to the rules of school divinity, to prove that a new-born babe is one of the greatest of sinners—that it has already broken every one of God's commands, is the object of heaven's wrath, and merits everlasting perdition. Some will even affirm, that there are infants in hell not a span long. From some lips occasionally escapes the extraordinary expression, hell is paved with infants' skulls. But these are the ravings of insanity. The authors of such notions are much more to be pitied than blamed. Over the mental and moral obliquity in which such sentiments have their origin, we ought deeply to mourn; but we ought not to attempt a sober refutation of such manifest absurdities. If we find ourselves entering upon a controversy with such maniacs, we should instantly suspect the soundness of our own minds. It were as rational to dispute with a man who claimed to be Jesus Christ, as to contend with him who maintains that these assertions respecting infants are true. Nothing but either lunacy, or the fell spirit of cruelty, could seek to dash from the hand, and trample in the dust, the sparkling hopes and thrilling joys of a young mother, gazing on the placid countenance of her first-born child, by sternly assuring her, that she was doting on a demon, and pressing to her breast a creature whom God detests—a being against whom his hottest indignation burns, and whom he has most bitterly cursed. But, thanks be to Heaven, she cannot believe this blasphemous libel on the Eternal Sovereign to be true. Ere she can have faith in the doctrine that God hates her unoffending infant, she must lose all faith in the truth "God is Love." Full of confidence in the essential goodness of the Creator, she clasps her

precious treasure in her arms, as firmly assured as of her own being, that it is a pledge of Divine benignity, an evidence not to be doubted, that He who presented to her the boon, stamped it with the seal of his high approbation, and annexed to it a command that she should lavish on it her heart's warmest affection, and love it as something come all lovely, uncontaminated, and pure from the hand of her God.

The simple fact that God gives an infant its being, is a proof which we are utterly unable to strengthen by argument or weaken by sophistry, that he looks upon it with delight. The supposition that unerring Wisdom creates a thing which he instantly abhors, can have no abiding place in a sane and truly pious mind. From the manner in which the Giver of life brings an infant into the world, from the ample provision made for its sustenance, from the interest it excites, the sympathies it awakens, and the emotions it enkindles, not even the shadow of a proof arises, that the babe heralds its own foul infamy, daring impiety, and future awful doom, by the first cry that it utters. No semblance of evidence is there that it proclaims its innate corruption, and sends up a defiance against the throne of God, in the first sound that passes its lips. Scripture, too, clearly testifies against the notion that infants are by nature sinners. "Every male that openeth the womb, shall be called holy to the Lord." "Men are made after the similitude of God." "Of such as little children is the kingdom of heaven." And unless men "become as little children they cannot enter the kingdom of heaven." "Children are the gift of God," "an heritage of the Lord, and the fruit of the womb is his reward." But if man in infancy were utterly depraved, he could not be holy to the Lord. The similitude of God he could not present, if he were nothing but evil. Like the constituents of heaven, little children could not have been pronounced by the Saviour, if they were naturally integral parts of the kingdom of demons. Were children wholly sinful, adults could not, by becoming like little children, render themselves meet to enter into the kingdom of God. And if the gift, the heritage, the reward of the Lord, is a compound of the most loathsome corruption, the bitterest enmity, and the blackest sin;

then it cannot be true, that children are blessings, and that all the bounties of heaven are good. But infancy is an emblem of innocence; and unless the text, "not one can bring a clean thing out of an unclean," teaches that God cannot bring a pure uncorrupted child out of impure and corrupt parents, the sinfulness of a mother is no proof of the sinfulness of her child. She is not its creator. And though it should even be admitted, that parents are the authors of the body, and that the child is flesh of their flesh, yet they did not produce the mind. The soul, at least, is not their work: the spirit came from God. And can an emanation from the Father of all spirits, be the most base and unholy of things? Men talk of deriving a corrupt nature from Adam; just as if God never created more than two souls, namely those of Adam and Eve; and they speak as if they thought that all human souls have sprung from that pair, just as all bodies are supposed to have come from these two individuals. But is there any evidence that human beings generate souls? What are parents more than instruments in the hand of God, in the production of a human being? Is not the Creator of Adam and Eve, the Creator of every one of the race? Is there any difference except that he created the first man out of gross earth, and all others out of organised matter? Surely he is not less our Maker, than he was the Maker of our first parents? Surely we ought not to believe that Adam and Eve created us all, and formed both our body and mind? And surely we are not permitted to assert, that God does not and cannot create beings out of other beings, as innocent as those whom he formed of clay?

It is freely admitted, that the constitution, the condition, and conduct of parents, very frequently affect most deeply their offspring. But there are numberless exceptions. Unhealthy children spring from healthy parents, and sound constitutions are derived from unsound.—Dwarfs and malformations, at times, proceed from full-sized and well-formed progenitors. Parents of an ordinary height have had gigantic sons. A philosopher has been father to an idiot, and a man of moderate mental capacity has seen his son fill a place among the wisest of the age. Occasionally, virtuous parents are burdened



with a libertine, and vicious parents disappointed by the sobriety and religion of their child. Above all, every human being, excepting only idiots and maniacs, is susceptible of indefinite improvement. Now, these facts form a moral demonstration that the nature of man may assume countless varieties of aspect. It is not, therefore, a thing of unchanging and unimproveable depravity, which is transferred without the smallest alteration, from parent to child, through the countless generations of humanity. To contend, that an infant must be both corrupt and a sinner, because the parents have corrupted themselves, and sinned against God, is so completely tantamount to asserting that a child is created by its parents, and denying that God is the author of its being, that nothing but a wilful violation of the acknowledged principles of reasoning, can shield the advocate of such a proposition from the terrible weight of the charge, of excluding the Deity from any share in the creation of man as he now is. But "hath not one God formed us all?" "Have we not all one Father?" "Are we not the creatures of his hand?" And is it not affirmed by the Bible, "that every creature of God is good?" And if God formed every infant from the womb, created every babe that enters the world, then, as every creature that proceeds from his hands is good and pure, no infant can at birth be depraved, much less a sinner. It has broken no law, for it knows none. But sin is a transgression of the law; and where there is no law (that is, where the individual knows none), there is no sin. A child, then, is perfectly innocent and sinless, till it can distinguish between good and evil, and then voluntarily chooses the path of transgression. And if this conclusion be resisted, by the question, how could a pure and innocent being come to commit sin? let the querist find his reply in the question, how then did sin and evil ever obtain a place in God's creation, as there can be no being in the universe whom he did not create, and as every creature when it came out of his hands was good? And unless the disputant can prove the existence of some being or beings not created by the Deity, or, in other words, some self-existent beings who have from all eternity been evil, and sinful, and for ever stood opposed to Him who is perfect goodness; he must admit, that

beings who were at first innocent have corrupted themselves, and those who were naturally good have become evil. That which hath been, may be again. It is illogical and contrary to experience to affirm, that if man were born pure and innocent, he must remain so through life. It is admitted that our first parents were brought into existence pure, and innocent, and yet transgressed.— And those who attempt to leap over the difficulty and escape from the dilemma, by asserting that man could not have sinned if he had not been deceived and led astray by a demon, grant that this demon was once an angel or archangel. This superhuman being was created by the hand of Deity, and lived for countless ages perfectly pure and holy, in the glory and presence of his God. Now, if affirming that man placed on earth, could not sin, because he came pure and perfect from the hand of his Maker, and asserting that a great archangel, created as pure and perfect, and placed in heaven, could sin, be not springing over the Alps and then affecting to find an insuperable barrier in a mole-hill, we must surely be unable to discriminate between things that differ.

The nature and condition of man at birth being, according to the resistless testimony of facts, experience, and revelation, pure, innocent, and incapable of sinning, we proceed to investigate man's nature and condition, onward as far as the vanishing point, where infancy loses itself in a more advanced stage of human existence. From a state of imbecility so complete that he is as unaware of his connexions with other human beings and with the Deity, as the wood, cotton, and wool, in which he is cradled, the miniature of a man gradually strengthens in body and developes in mind, till even in childhood he gives the clearest evidence that he is a being of a higher order than the most sagacious of mere animals. He can, even at this early period, learn what they cannot learn, and do what they cannot do. When he is become able to read and write, and deal with arithmetic, he has far outstripped the most wonderful animal that was ever exhibited. He has gained a point to which no other animal but man can be brought. And when he ascends into the regions of science, he is still farther raised above the greatest elevation which irrational beings can attain. But

when a child has acquired moral and religious knowledge, and put forth moral and religious power, a mere infant is seen to be as superior to the most intelligent of the lower orders of creation, as the greatest philosopher is above the untutored Indian. True, the child may now sin, and why? Because he has reason—because he holds a certain amount of free agency—because he can discriminate between some things which are right, and others which are wrong—some that are good, and others which are evil, and with this knowledge, does the wrong, and chooses the evil. This constitutes his moral and religious discipline. Were he as totally incapable of infringing a moral law, or breaking a religious command, as are insects, birds, and beasts, he would be as morally and religiously unimprovable as they are.

Man's nature at birth, is most admirably adapted to the scene into which he is introduced. His helplessness excites a thousand sympathies, and establishes those most important relationships of life, which subsist between parent and child. The love of father and mother, which is thus engendered, is afterward, under proper education, transferred to the Father in heaven, and becomes the foundation of all true religion. The nature of man in childhood, is clearly designed for physical, moral, and intellectual training. If parents spoil the child, lead him wrong, or corrupt him by their example—if they neglect his moral powers, and constantly stir up his animal propensities—if they surround him with an atmosphere of vice—if they blight the opening bud, by exposing it to the fumes of anger, malice, duplicity, and self-depravity; oh! let them beware how they add falsehood to cruelty, by asserting that the subsequent conduct of the child, is all the result of innate depravity and birth sin. Oh! let them seriously pause, and deeply reflect, and they will discover the truth that the infant came pure from the hand of its Maker; but it has been corrupted, and thereby received a bias to corrupt still farther the powers with which it is endowed. And is it not most irrational to assume, that the infant nature which cannot resist all temptation, all bad example, all provocation, and all prevailing iniquity, and by its own innate force remain perfectly uncontaminated amidst a thousand corrupting

agencies, must be radically depraved? As consistently might it be assumed, that the purest spring is inherently and naturally corrupt, because its waters cannot reach the ocean without imbibing impurities. As logical would it be to maintain, that the inherent tendencies of Christianity, are to beget bigotry, to engender hatred, to excite to wars, and to produce ten thousand theological errors and innumerable human ills, because, in flowing down the stream of time, these corrupt and poisonous ingredients have commingled with the pure and heavenly doctrines of Christ. That which we find corrupt at one time, is not therefore in its very nature, and from the commencement of its existence, corrupt. Were this the case, what beneath the sun could be called pure? And as liability to deterioration is a law of nature, and must have been enacted by the Universal Sovereign for the wisest and best of purposes, it must be the height of impiety to murmur, because a child is not exempt from this law. Who will dare to deny, that this law is one of the fundamental principles by which humanity is to be gradually developed, and finally made perfect? Is not purity constantly springing from corruption, and life arising from death? Are not all the operations of nature evolved by antagonist powers? What else are attraction and repulsion, by which all material worlds are kept in order? What else are human sympathies and aversions, love and hatred, by which the mental, moral, and social worlds are regulated and ruled? Opposing agencies in nature around, as day and night, heat and cold, earth and water, we deem good. Why not, then, the antagonist principles of man? Because we have not obtained the true answer to our question, what is man? By that answer enlightened, we shall see that man's nature is what God intended it, and what he made it; and that it is wisely fitted to the condition to which man is at birth introduced, to that to which he is destined through life, and that for which he is designed in futurity. C. C.

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#### THE BEREAVED ONE.

BEREAVED! thy dress proclaims thee, and the tear  
Declares "He whom thou lovest is not here!"

So young, so fair, thus desolate to be:  
 And, oh! thy little, helpless charge I see;—  
 Their smiles unconscious, win no smile from thee.

But none may now intrude upon thy grief,  
 Not from the world dost thou implore relief,—  
 The knee is bent, the hands are spread, the eye  
 Of faith is raised to Him who dwells on high:

He hears in secret those he makes his care,  
 “Who come to Him in confidence of prayer;”  
 Through clouds of sorrow, breaks upon the sight  
 The guiding star which points to regions bright.

She rises:—more serene the mourner’s look,  
 Her hand extends to reach the sacred Book;  
 Oft have its holy precepts touch’d her heart,—  
 Now sweet the consolation they impart.

“Let not your heart be troubled,”—soothing balm!—  
 These words of love the wounded spirit calm.  
 “Why weepest thou?” she hears the Saviour say;  
*He* came to wipe the tear of grief away.

What peace is o’er the sufferer’s bosom shed!  
 Her thoughts are fix’d on Him who raised the dead;  
 Almost she feels “her light affliction past,”—  
 “The eternal weight of glory” round her cast!

DUBLIN, 1834.

A. B.

#### STATISTICS OF PHRENOLOGY.

*To the Editor of the Christian Pioneer.*

SIR,—I trust a few remarks on the “Statistics of Phrenology, by H. C. Watson,” will be interesting to your readers, whether phrenologists or otherwise.

One passage in this book (would upon the same subject it had been ten times longer!) is worth the price of the whole of it, and might be written on a tablet of gold—gold that never could have been put to a better use.

“Dr. Poole (says the author, p. 13) had anticipated Dr. Spurzheim by a treatise on the same subject (Elementary Education) in the *Encyclopædia Edinensis*, about the year 1819. The treatise of Dr. Poole was virtually a phrenological essay, although it was then



judged expedient to avoid the use of phrenological names and terms, lest these should excite prejudice against the essay. It is said that several anti-phrenologists, editors of periodicals, spoke highly of this work; thus giving a decided although unintentional testimony in recommendation of the science they were wont to vilify and condemn on other occasions. Perhaps in this one instance, and at this time, a veiled introduction of phrenology was allowable, particularly as the treatise was not ushered before the public on the individual responsibility of its author. But unless under very peculiar circumstances, such creeping in at the back door, and submissive prostration before public prejudice, is surely unworthy an independent mind, conscious of integrity, and firmly relying upon the strength and certain supremacy of truth.

“In here making an individual protest against such secretive use of phrenology, in somewhat strong terms, it is not wished to make disrespectful allusion to any particular phrenologist who may hold an opposite opinion, and act upon such opinion; but it does appear to the writer of these pages, to be a proceeding totally irreconcilable with truth and honesty. It is an avowed attempt to impose upon the public; and it is as completely a robbery of phrenologists, as it is a robbery for one author to steal the ideas of another and put them forth without acknowledgment. It is idle to argue that such a course is taken for the benefit of the public. All such prostration of truth for a temporary advantage, is just setting up the lower feelings in supremacy over conscientiousness; and if the ultimate effect of this be not injurious, then farewell to all theories which assume the moral government of the world to be based on immutable laws.”

We could hug the man who, in these times, recognises and acts upon such a sentiment as is here so admirably expressed; we could clip him to our heart with hooks of steel. With what rapid strides would truth advance under such a banner as this standard-bearer of truth has here uplifted, and given to float and wave on the moral breeze! How fearfully has her march been retarded by acting upon the principle which he so earnestly, and eloquently, and tersely condemns!

What is it that has most retarded the cause of phreno-

logy, among the pious, sincere, and enlightened of our countrymen—those persons who, if converted, would be its most valuable apostles? Simply that they see phrenologists endeavouring to cheat the public into belief, by telling them that it does not lead to results which they are all the while covertly labouring to deduce from it.

There are many philanthropists and phrenologists who will tell you, that truth is a medicine which must be concealed in honey, otherwise the public will not swallow it. They inform you deliberately, that if you let mankind know what it really is that you are giving them, they would spurn it; and that as you are really doing the cause of truth a service by instilling into them your doctrines, you are quite justified in concealing from them their real nature, and what you believe to be the practical deductions to be drawn from them. They will placidly state, that phrenology has enough of prejudice to contend with, without adding to its force by openly professing a belief that its doctrines lead to inferences irreconcilable with orthodoxy, which would add the *odium theologicum* to the *odium philosophorum*; and that, for the very sake of the progress of truth and of its general reception, it is necessary studiously to conceal your religious opinions, and the results to which phrenology leads, in order to procure audience for your real principles. Therefore, as the public would not listen to you if they knew that you were a Unitarian, or a sceptic, or a Universalist, or an anti-Calvinist, —teach phrenology, attend an orthodox church, stoutly deny that your doctrines affect any kind of religion whatever; appeal to the fact that your minister was a rampant Calvinist, and never remonstrated against your opinions, as evidence that they were perfectly orthodox; get certificates from Calvinistic professors of dogmatical (how appropriate!) theology, that they have nothing to object to your principles,—and then you may safely go on (with the complete conviction, in the public mind, that you are doing the very reverse,) to instil into them, by inference and implication, opinions which if openly professed they would hold in utter abhorrence, and never listen to. Let us consider this matter calmly,—and,

1st, Assume that such a mode of proceeding would secure the end in view. We ask, what although it would?

The priests of the Church of Rome have an end in view—the end of converting to a religion which they solemnly believe is the only safety to the soul, or of making more lively a faith that is to secure moral conduct here and salvation hereafter. They get up a set of miracles, and practise the grossest frauds on the public, to induce reception of a doctrine which they have no doubt will lead to their real happiness. Is this less a lie, because it is to promote a good purpose? A witness is put upon oath: all that he tells is truth; the plaintiff is a rogue, the defendant he knows to be an excellent man; and he *suppresses* facts which would gain the plaintiff's case. Is this suppression less perjury than an active and determinate forswearing of himself? A gentleman has a son, whom he entrusts to your care: you are in belief a Unitarian, and know perfectly that if your employer were aware of your real sentiments, he would as soon entrust his son, whom he wants brought up in the Lutheran faith, in the hands of the devil; but you are certain that the youth will be a happier, more moral, and more pious Christian by being a Unitarian than by being an Episcopalian, and you covertly instil into him principles which necessarily imply Unitarianism. Is this not as much falsehood, fraud, and wilful imposition, as if you had pledged yourself to educate the young man as a Lutheran? Finally, a great portion of the community are thorough Calvinists, and they would listen to nothing you might say which bore heresy on its face. They believe you to be a Calvinist: to continue the delusion, you attend an orthodox church; you assume the virtue of orthodoxy, if you have it not; you get unsuspecting but zealous Calvinists to recommend your general doctrines, and you are listened to and read by true believers with the most perfect trust and confidence, perhaps convince and convert them to your own views. Is this less a fraud because its result is beneficial? We answer, No!—decidedly no! To do evil that good may come, is to want confidence in truth, and to betake yourself to a shallow expediency; as if truth were not in all cases the truest expediency. What right has any man to take it upon him to think for another without his consent? By what title does he assume that any other individual is not as good a judge of his

own interest and happiness as he can be *for* him. Suppose that Mr. A. saw Mr. B. squandering his money lavishly and foolishly, and, convinced that he would be better if he had less, steals his whole property, and invests it for the interest of the public. Is this *not* stealing? What right has Mr. A. to judge for Mr. B.? What title has he to deprive him of his property without his consent, merely because he chooses to think that he can manage it better? And by what plea does one man deprive another of his opinions, which he thinks are of eternal importance, without his knowledge and consent, merely because he assumes the prerogative of judging what is truth, or salutary to another? This is, soften it as you may, moral swindling.

2. Such a mode of acting, is not only not honest, but it is directly calculated to destroy the end in view, the progress of truth. If you are found out in your attempts at imposition, you have not only to contend against the prejudice entertained against your opinions, but *they* labour under the disadvantage which insincerity does and ought to suffer. *You are sure to be found out.* There is too much talent, knowledge, and zeal, embarked in behalf of all varieties of opinion, to render it possible to prevent the lion's skin from being torn off your recreant limbs, and *a calf's skin substituted.* And what has your opponent to do? He has not, as in the case of a candid and honest teacher, to try and refute your opinions by the standard of truth, but simply to discuss the question of, whether these opinions quadrate or are reconcileable with your ostensible orthodoxy; and thus, also, the whole time which might have been employed in discussing the pretensions of orthodoxy, and removing it out of the way of the reception of truth, has been lost. He takes you upon your own terms. You have professed to believe, that there is nothing in your statements contrary to the dogmata of the Establishment, and he lets the truth or falsehood of your doctrines alone, and tries them by the standard to which you yourself have referred the issue of the controversy. Thus the public, who are not accustomed to analysis, are convinced that your opinions are refuted by truth; while, all the time, they are only opposed to a barbarous creed, made in an age of ignorance and intolerance.

All truth is mutually dependent: it is consistent, harmonious, relative. To suppress or constructively distort one branch of it, is to cripple the stalwart march of the rest. So long as truth is inconsistent with orthodoxy, it must be impeded by assuming or implying that orthodoxy has a solid foundation. Permit mankind to take for granted that the Confession of Faith or Thirty-nine Articles are true, and as unknown doctrines are tried by truth which is ascertained, so the moral philosophy of phrenology will be tried by orthodoxy—weighed in the balance, and found wanting. You must at last, therefore, if you wish phrenology to progress, openly disavow what you have constructively professed; and the unpalatable nature of your principles has to labour under the additional disadvantage of the insincerity of their professor.

We know that there exists a temporizing policy, founded upon the axiom that truth is often not only retarded, but its reception put back many years, by declaring and professing it too soon. We shall just take two examples, which will try the point. Joseph Hume nearly thirty years ago professed and supported the very same political opinions he does now. He was ridiculed by the press, left by many who entertained the same opinions with himself, in continued minorities of one, told that he was doing the cause of liberty harm, by proclaiming it before the public mind was prepared for its reception, and bereft *almost* of sympathy, and *altogether* of support. Does any man of common sense believe, that if Joseph Hume had acted upon the advice of his “good-natured friends,” the cause which he advocated would have sooner been secured of success? Does not every man see, that at whatever time the battle was begun, it would just take so much time to be determined, and that, therefore, the sooner he commenced, the sooner would be the triumph? The Reform Bill was a measure of so bold, so thorough, so overwhelming a kind, that its warmest friends were astonished at the attempt to carry it; and one of its most hearty advocates acknowledged, that when he read it, “it took away his breath.” Does any man believe, that if ministers had acted upon the advice of temporisers, and proposed, at first, only to enfranchise a few large towns, they would have carried



their ultimate measure sooner? Mr. Lawrence, in his anatomical class, taught, what he honestly believed, the doctrine of materialism. A hue and cry was instantly raised, he was put out of his chair, and vilified with all the inveteracy which malice lends to bigotry. What was the result? This open profession of honest conviction, forced another discussion of the question "What are the consequences of materialism?" Men became satisfied that it affected religion in no shape, except in that of receiving considerable countenance from the doctrine of the resurrection of the body; and at the present moment, it is as openly professed, and as little vilified in London, as if it had been all along the belief of the majority.

We have much more to say upon this subject, but although we believe that Mr. Watson would prefer the expansion of such a topic, even at the expense of the consideration of his book, we shall not do him the injustice of longer diverting our readers from attention to this excellent work.

It is divided into five sections. The historical sketch with which it commences, is excellent for its clearness, terseness, wit, and generous enthusiasm. The second section gives a most luminous exposition of the philosophy of the science. It is gratifying to find that phrenologists at a distance from each other, find their views strengthened by observing that without concert they come to the same result in the analysis of the ultimate function of the faculties. We have long held the opinion of Mr. Watson, that Ideality was the "disposition to improve," or, as we termed it, the desire of progression. We presume, that he holds with us the analysis of the ultimate function of the faculties to be yet in its infancy. We know no phrenologist so well fitted as he is, to advance this important branch of the science. Our limits will not permit us to expound our opinions on this subject. In the meantime, we would invite him to consider, whether the desire of change be not the ultimate function of Destructiveness; that of destroying being the result of a high action of the organ.

From the section on the "Local diffusion of phrenology," we rejoice to see that a science in which the cause of truth has so large a share, is making such rapid strides

and so many converts. Its "Literature," which is considered in the fourth section, presents a noble array of excellent books, by very celebrated men. The statistics of the system, are admirably elucidated in the fifth section.

Mr. Watson's remarks upon the management of the *Phrenological Journal*, ought not, we think, to have appeared. No individual but the editor can be furnished with sufficient materials for judging what style of composition is most likely to please the greatest number of contributors. And, unless Mr. Watson were furnished with all the information on the subject which the editor possesses, he is not even competent to judge whether the public would not prefer that the peculiar views of its conductors should be steadily maintained in its literary management. Its pages have at all times been open to the opponents equally of the science and of the opinions of its editor—a stretch of liberality too rare not to be praised when it occurs. If Mr. Watson is aware of any facts which would tend to disprove this impression, he ought openly to state them. Mr. Cox is an individual in whose honourable liberality we have so deep a confidence, and whose candour we have seen put to so many severe tests, resulting uniformly in the triumph of the subject of the experiment, that we have no doubt of his at once rectifying whatever may be objectionable on the score of exclusiveness.

We heartily recommend this book to the attention of our readers: the book itself is the highest recommendation of its author to esteem and respect. S. C. S.

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#### REVIEW.

*The Messiah's Deity Considered; a Letter of the Rev. Dr. Chalmers, Edinburgh, on the Importance of a Belief in Christ's Deity: together with Four Letters, being Strictures on the above, in vindication of Bible Christianity. By James Orr, Presbyterian Minister, Clonmell. London: J. Mardon.*

THE origin of this admirable pamphlet is curious and instructive. A lady of title, travelling in Switzerland, was scandalised at the boldness of heresy manifested by the Genevese in holding the tri-centenary of the Reformation, and forthwith wrote to Dr. Chalmers to inquire

whether, in his opinion, *an Arian could be saved?* The letter which appears in Mr. Orr's pamphlet, contains the Doctor's reply. It was handed about as an unanswerable defence of the godhead of Christ, in the neighbourhood in which Mr. Orr resides, and particularly amongst several members of his congregation. He was asked to write a few comments on the letter of the Professor of Divinity. He complied with the request: the comments were read by many who had perused the letter, and an earnest desire was expressed that both should be published. Having obtained permission of the lady to whom Dr. Chalmers addressed his letter, and having acquainted the Doctor with his intention, and enclosing to him his letter for any corrections he might wish to make, *but receiving no answer*, Mr. Orr at length sent his pamphlet to the press. We are glad of this, and heartily do we tender our thanks to Mr. Orr for his good service to the cause of truth.

Dr. Chalmers thinks "the most decisive passages of the New Testament in favour of the godhead of Christ," a doctrine which, in his opinion, "strengthens and impregnates the whole of practical Christianity," are, "the first chapter of Revelation; the beginning of the Gospel of John; Romans ix. 5; 1 John 20; Philippians ii. 5, 8; first chapter to the Hebrews." He also affirms, that in proof of the same doctrine "the Old Testament appears to be the more impressive and convincing the longer I attend to it;" and he brings, as evidence of the correctness of his affirmation, "vi. Isaiah, quoted in John's Gospel, and applied by him to the Saviour; viii. Isaiah 13, 14, quoted and applied in the same manner by Paul in the Epistle to the Romans; ix. Isaiah 5, 6; Jeremiah xxiii. 5, 6, where the LORD our righteousness, is, in the original, JEHOVAH; Micah, verse 2; Zechariah xiii. 7; Malachi iii. 1."

Mr. Orr faithfully examines and clearly explains these various passages, showing the careless and innacurate manner in which the Doctor has cited and strung together his alleged proofs, and that they are totally inadequate to the purpose they are brought to substantiate. In the first of Mr. Orr's letters, the Doctor's statements are examined, dissected, and destroyed; in the second, his

references to the New Testament explained; in the third, his Old Testament references are proved to be equally worthless; and in the fourth, the rebutting evidence is well arranged under the heads of,—Moses and the Prophets—the words of Christ himself—the testimony of the Apostles; and collateral proofs are given in the Notes, from names and titles applied to Christ, ecclesiastical history, and the creeds contained in the Book of Common Prayer.

By this pamphlet Mr. Orr has proved himself a workman who needeth not to be ashamed. May his indefatigable labours be blessed in the increasing numbers, intelligence, and zeal of the congregation to whom he ministers.

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## MONTHLY RECORD.

MAY 1, 1837.

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*Somerset and Dorset Unitarian Association.*—This Association held its annual meeting at Taunton, on Friday the 24th March. Notwithstanding the inclemency of the weather, a great number of gentlemen assembled from both counties. The Rev. Mr. Cameron, of Dorchester, preached in the morning. At 3 o'clock the members sat down to dinner at Sweet's Hotel: Dr. Blake presiding, and R. Leigh, Esq. officiating as vice-president. After the cloth was removed, a great number of ladies graced the room with their presence, anxious to hear the speeches. The Chairman proposed the healths of his Majesty's Ministers, who had proved themselves the friends of religious liberty, who would have done more for it but for the opposition they met with, and who, if they resigned, would give place to men who would retrograde rather than advance.

The Chairman then proposed a toast to which he was sure every heart would respond, "May the great cause of religious liberty flourish all over the world;" which was followed by "Prosperity to this Association."

Rev. E. Whitfield returned thanks; the primary object of this Association has been the encouragement of good-will and friendly intercourse between persons of different congregations, but now it was intended to give

it a more important influence on society, and by connecting, together a number of separate Associations, to give strength to the common cause. He believed the time would come, when this Society would have an important influence upon the cause of pure religion in the West of England; and when he saw around him so many whose hearts were in the cause, he hoped they would hasten forward and give it increasing power, and thus extend those sublime views of religion which they believed must prevail before Christ's gospel, in its purity, can exist in the world. It was the more important at this time, because it was a period when every effort was required to stem the swelling tide of intolerance, and to advocate that religious liberty which they gave to others and therefore claimed for themselves. For a long time past, there had been a lull. Bigotry had slept, and good feeling had grown up between opposing sects. But lately this had been forgotten. Why? Had they refused to co-operate in any good works? Had they shrunk from intercourses of charity with their fellow-Christians? No. But those who ought to have had better feelings, had chosen to treat them with contumely—because they differed in opinion. It was, therefore, their bounden duty the more zealously to labour to spread abroad that spirit of Christian charity which had been forgotten; and to do this, not only by precept but by practice. If they believed, as they did, that their views of Christian truth were higher, holier, purer, and more true than those held by their brethren, that they tended more to promote temporal and eternal happiness, public honour and private morals, then it was their duty, collectively and individually, congregationally and personally, to come forward and endeavour to diffuse those opinions, and, by their example, to give them weight and influence in society. But while they thus sought the improvement of themselves and of mankind in this world, they must prepare the mind for that other world where difference of sects will not be known, but where all will enjoy that eternal happiness, which some of their fellow-Christians, in their charity and zeal, would deny to those from whom they differed.

Dr. Blake proposed the health of the Rev. Mr. Cameron, with thanks to him for the brilliant discourse of



the morning.—R. Leigh, Esq. said that he could not suffer the toast to be given without reminding them, that the name of Cameron was intimately connected with the struggle for religious liberty in his native land.

Rev. Mr. Cameron said he was a novice in public speaking. It was the first time he had ever attempted to make a public speech. He had been brought up as a rigid Calvinist in the bosom of the Scotch Kirk. In his country there was a great deal of prejudice and bigotry on religious matters, and he had been subjected to every species of persecution because his sincere convictions had compelled him, after the profoundest study of religion, to abandon the faith in which he had been brought up, and to embrace the purer principles of Unitarianism. He could not help reminding them, that there was a striking evidence in favour of their faith. A foreigner of great talent, Rammohun Roy, had studied religion to find out which was truth, and having tried all human sects by the Bible, he came to the conclusion that Unitarianism was the true doctrine of the Bible; he was an unprejudiced and impartial inquirer, and his opinion, thus framed without any previous bias, was of much more weight than that of ten thousand hereditary bondsmen following implicitly the creed of their fathers. The most remarkable feature of Christianity, was its fitness for every state of society and for every stage in the progress of knowledge. It was progressive like science. Where would have been our knowledge now, if we had been bound down to the philosophy of Descartes? and where would be Christianity, had it been forbidden to advance beyond its condition at the same period? God had given us two worlds, the world of nature and the world of revelation. They were closely united together—the one illustrated the other, and as we advance in our acquaintance with one, we extend equally our acquaintance with the other.

Dr. Blake having proposed the health of the Rev. Mr. Walker,—Rev. Mr. Walker returned thanks. Theirs was the least worldly-minded religion in existence; no one ever embraced it for the sake of temporal interest, or for advancement in this world, but solely from the sincere conviction of his mind, which he proved by subjecting himself to persecution and misrepresentation.

He earnestly hoped, that all would avail themselves of the liberal Acts lately passed for their relief. He trusted that every chapel would take out a license for celebrating marriage, and that they would all make use of the Registration Act. They had petitioned for relief, and those two measures had been granted to them—relieving them even beyond their hopes; and the best way of showing their gratitude was to make use of them. As Unitarians they were especially benefited, for now they could perform the sacred services without violating their consciences. He begged to propose “Success to the Taunton Congregation, and to their able minister in his efforts to promote the cause of pure Christianity.”

Rev. Mr. Montgomery returned thanks; he commenced with thanking his congregation for the confidence they had placed in him, because it had enabled him to commence and prosecute efforts which, if life were spared to him, would, he hoped, in a few years make Taunton take its place as a burning and a shining light among the Unitarians of the country. Mr. M. then, at considerable length, suggested the propriety of merging into one powerful Association of the Western Counties the present district Associations; thus, by a combination of forces, they would know the measure of their strength, which, in numbers, in wealth, and in intelligence, was much greater than they were aware—they could thus command the fear, if not the love, of their enemies. Unitarianism as it was now preached and practised, was a soulless body; let them henceforth recognise it, not in speculation only, but in practice—they must not give a cold and heartless assent to a faith which, though so true, is worthless if not acted upon. Such a general Association would kindle their energies. It would enable them to forward the cause of Christianity, by the combined energies and exertions of the people and their pastors.

Dr. Blake proposed “Prosperity to the Devon and Cornwall Association.”—Rev. Mr. Cropper (of Topsham) returned thanks; and related an interesting account of his progress at Topsham. When he went to that town, about twelve months ago, the congregation consisted of some 12 or 13 persons—they were now 300. He should say that one great cause of this had been the conduct of

the clergyman; they had been driven to his chapel as a refuge for religious liberty which had been violated. Some of the parishioners having disputed the Church-rate, the clergyman had taken thirteen carriages full of them to the Ecclesiastical Court. From some legal inaccuracy, the proceedings failed, and the parishioners returned unharmed. But the remembrance of it rankled in their breasts. They would not again enter a Church which had so treated them. His chapel opened at the time, and the result they had heard. The clergyman had preached against them, and threatened them with the pains of hell. But his conduct had destroyed his influence. He threatened in vain.

R. Leigh, Esq. proposed the health of the Chairman.—Dr. Blake returned thanks.

Rev. R. Montgomery proposed “the Liberty of the Press.”—Mr. E. Cox briefly returned thanks.

At 8 o'clock, upwards of 150 members of the Taunton Congregation sat down to an abundant supper.

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*Aberdeen Unitarian Congregation.*—In reply to the many inquiries received from various quarters respecting this infant society, we have now the gratification of stating, that Mr. Harris has lately paid a visit to this important station, and gladly presents the following particulars to the readers of the Christian Pioneer. The Rev. John Esdaile entered on the arduous and highly interesting charge of the Congregation of Aberdeen, on the 23d of October last. Worship has been conducted since that period, in the morning and evening of every Sunday. The attendance, particularly in the evenings, when Mr. Esdaile delivered a course of lectures on the practical bearings of Christian Unitarianism, has been encouraging and steadily increasing. An address of thanks for his disinterested zeal in undertaking the pastoral charge of the rising society, and of warm approval of his labours, has been unanimously adopted, and presented to Mr. Esdaile, since his settlement in that city.

Mr. Harris fixed his visit to Aberdeen for the period of the city sacrament, that he might embrace the additional opportunities of preaching afforded by the Fast-day. Many of the friends were fearful that the experi-

ment was too hazardous, and that comparatively small audiences would be the result. At such times, the absence of individuals from their respective congregations is particularly noticed, and the forfeiture of church privileges the dreaded consequence. Mr. Harris thought it desirable that the wish of the inhabitants of Aberdeen for rational and Scriptural worship, should be tested, and that no other time would test it so accurately. The consequences were most cheering. All the services were crowded, and nearly all overflowing. It was the conviction of many, that had the place of meeting been four times as large, it would have been filled. Its seats comfortably about 450. Crammed as it often was, inside and out, in the hall and the yard adjacent, between 600 and 700 persons must have heard the services. Deepest, breathless attention was manifested throughout.

Mr. Harris conducted the entire service in the forenoon of Sunday, April 2. In the afternoon and evening of that day, Mr. Esdaile conducted the worship, and Mr. Harris preached. The Lord's Supper had not as yet been celebrated by the congregation; and the charge had been repeatedly and broadly preferred by ministers and people of various sects, that the *Socinians* never observe the Lord's Supper; indeed how should they, when they altogether denied the Lord that bought them! At the close of the afternoon sermon, Mr. Harris delivered the following address. He repeated it in the evening; and at the earnest request of the people, a thousand copies were printed in the following week, and distributed after the services on the Fast-day, and by individuals among their friends.

“MY CHRISTIAN FRIENDS,—On Sunday afternoon next, we shall celebrate the institution of the Lord's Supper. I know it is a common misrepresentation of our religious doctrines, that we do not venerate and love the Saviour—that we do not celebrate the memorial of his devotedness to human good—nor dwell in grateful recollection on the manifold blessings which his life and death, his teachings and resurrection, have conferred upon the world. There never was a charge more baseless in its origin, or more flagitious in its imputation. We glory in the cross of Christ. Christ is to us the Prince of Life—the Saviour of the world—the way and the truth—the Guide to immortality—the wisdom of God, and the power of God—who is of God, made unto us wisdom, and righteousness, and sanctification, and redemption. We have one Father, even God—one Master, even Christ—and all we are brethren.

It is with these feelings and views that we gladly celebrate the

Supper of our Lord, to call to remembrance his spotless excellence, to celebrate his unwearied and universal philanthropy—his life for our example, his death for our salvation—and to impress his sacred image on our hearts, that we also may go on from strength to strength, from glory to glory.

In many of our congregations throughout the British dominions, the Lord's Supper is celebrated on the first Sunday of every month; in others, once a-quarter; in others, again, twice a-year. In all it is regarded as emphatically the table of the Lord. We dare not fence it round by earth-born creeds. We debar no man or woman from approaching it by our anathemas. We regard it as we regard the public worship of God, as we regard prayer, as we regard the Scriptures, as we regard benevolent and virtuous deeds, as means to an end—that end, the enlightenment of the mind, the purification of the heart, in order that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father.

With us the table of the Lord is free. We require no Confession of Faith. We scrutinise not into the inward conceptions of any man's mind. We ask no *token*, but that which the very desire to celebrate the memory of the Saviour exhibits, the wish of becoming wiser and better.

All who attend the public worship of Almighty God, we think, should join in this service. We invite all to do so. The ideas of its peculiar sanctity, of its sacramental character, partake more of the spirit of Rome than of Christ,—are remains of the beggarly elements of the world, rather than emanations of the spirit of Jesus. The passage in the epistle to the Corinthians, as to *eating and drinking unworthily*, by which so many excellent and virtuous persons have been deterred from joining in the celebration of the Lord's Supper, refers to a crime which cannot now be committed—the riotous excess in which persons indulged, who, in that particular church, celebrated the feast of love with the bacchanalian orgies of idolatry.

Let no one stay away from the delightful service. Happy shall we be to join with any and every individual, whatever may be the peculiarities of his faith, who desires, in sincerity and truth, with virtuous and holy purpose, to eat of the bread, to drink of the wine, in memory of Christ, to the glory of God the Father."

The hall in which the congregation assemble, though as neatly fitted up, through the generous zeal of one or two individuals of the congregation, as its situation allows, yet is very inconveniently placed; and many circumstances connected with it, render it highly desirable that a chapel, regularly pewed, should be obtained. One offered which it might have been deemed advisable to rent, till the congregation had so increased as to justify the building of a place of worship for themselves. Negotiations were opened with one of the parties concerned, and the place examined. As the Baptist society, to whom it belonged, no longer assembled there for worship, as a large yearly loss had to be borne by a few indi-



viduals, and as they were anxious to part with it, there appeared every probability of its being obtained, on reasonable terms, either on a yearly rent or by purchase. The astonishment was not small, when a letter was received from the respectable individual with whom the conference respecting the chapel had been held, stating, that at "a meeting of the parties concerned, by a considerable majority it was decided, I am ashamed to say, that on account of your professing Unitarianism, you could not be treated with in the matter." What outrages on decency, charity, and truth, will not bigotry perpetrate! The Jews have no dealings with the Samaritans, and particular Baptists imitate the wrong as regards the Unitarians. Poor people! they alone are the losers by this bigoted folly.

In the afternoon and evening of the Fast-day, April 5, Mr. Harris preached to crowded congregations; although many of the manufactories in the neighbourhood of the city were not closed, the Fast-day in Old Aberdeen being held at a different period of the year. Mr. Harris requested the members and friends of the congregation to meet him in the chapel on Saturday evening, to consider the present condition of the society, and adopt plans most likely to ensure its prosperity for the future.

A very numerous and highly interesting meeting was accordingly held on Saturday evening, April 8, in the Chapel, when Mr. Harris being called to the chair, congratulated the society on the invaluable acquisition they had made since his last visit, in obtaining for their minister his respected friend Mr. Esdaile, an individual peculiarly fitted to do good in such a situation, and who, he was well convinced, from intimate knowledge of his character and feelings, was destined, by their zealous co-operation and encouragement, and the blessing of Providence, to effect much for the improvement and welfare of his fellow-creatures in that influential and increasing city. Mr. Harris having made various suggestions as to the future conduct of the affairs of the congregation, which were all readily adopted, a committee of twelve persons, with a treasurer and secretary, were elected; thirteen new subscribers joined the society; and after Mr. Harris had addressed the meeting at some length on the Lord's Sup-

per, and made various arrangements respecting it, warmest thanks were voted to him, and the meeting closed.

Sunday morning, April 9, Mr. Harris conducted the whole service. In the afternoon, Mr. Esdaile introduced the worship, and Mr. Harris delivered the address at the Lord's Supper. Sixty-four communicants were seated round the table. Intense anxiety was manifested by crowds to hear the service. The place itself was filled almost to suffocation, and numbers got forms to stand upon outside the building, to look in at the windows and witness the manner in which the defamed Unitarians celebrated the memory of the common Lord. Never shall we forget the solemn stillness of that meeting. It was heart-thrilling. When the service was ended, word was conveyed to Mr. Harris that more persons wished to join—that a second table was expected—that numbers could not get in. After some delay, occasioned by the excessive pressure, and when numbers had retired, Mr. Harris said he should be truly happy to join in a second service. With great difficulty those who had sat down at the previous service could leave the place, and many who had come intending to unite in the feast of love, had previously gone away; ten additional friends came forward, and with them Mr. Harris conducted a second service. Fully thirty others who had come for the purpose, were, from the different obstacles enumerated, prevented from carrying their wish into effect.

In the evening, Mr. Esdaile prayed, and Mr. Harris again preached to as many people as could by possibility get within hearing. And long, very long will this visit be remembered by him who paid it, for the heartfelt pleasure he experienced in witnessing the continued zeal of the congregation—in the sacred delight he enjoyed in the public services—in the kind and generous hospitalities of social and friendly intercourse—in the confirmed conviction he entertains, that his friend and coadjutor is happily placed, and is destined to effect great things for truth, freedom, and charity—and in the hope he trusts he may indulge, of having been the honoured instrument, in the hands of God, of exciting a spirit of inquiry, of strengthening the hearts of friends, and of encouraging his brethren of the congregation to hold on their way rejoicing.

## WHAT IS MAN?—No. III.

WE would now ask, what is man in a state of maturity? And that the proper reply may be given, it must be stated, that by maturity, is here meant the maturity of the body. If the mind be indefinitely expansible, mind is not matured on earth. But when the frame has ceased to extend in height, and the parts have attained the usual compactness, a human being is understood to have arrived at maturity. This is the idea we desire to attach to the word maturity, while we investigate the natural position of man when he has attained that state. Still, we cannot overlook the mental powers, while engaged more particularly in viewing the bodily. We wish to pay the former due attention through every part of our inquiry. But we are anxious to ward off the notion, that we are, at this stage of the discussion, endeavouring to show what is the state of man when his mind is matured. If ever this can be done, it must be when mind has existed for a sufficient number of ages among the appropriate scenes, employments, and pursuits, for maturing its every power. This work, earth and time cannot accomplish. However much eating and drinking may add to the bulk of the body, and augment the pleasures of sense, it is not in an atmosphere exhaled from mountains of food, and seas of wine, that the intellect of man is found most luxuriantly to flourish. The flesh may fatten while the mind starves. Hence, it becomes too evident to require proof, or admit of doubt, that mind and body, although joined in one, and constantly acting and re-acting on each other, and sharing in pains and pleasures, are still totally dissimilar principles, each demanding for its developement a mode of treatment peculiar to itself. This, combined with other circumstances, will account for the fact, that scarcely any two human beings have precisely the same ideas of the aspect which man should present, and the attitude which he should assume in a state of maturity. Yet there are certain prominent traits recognised by every one, as belonging to man in a state of maturity. To these we now attend.

In infancy others provide for man, but in maturity he has to make provision not only for himself, but also for

his dependants. Wants incessantly arise, desires unceasingly spring up in his breast, and he is constantly urged to employ means to satisfy his cravings. There is no exemption from this impost. Man must pay it, or die. Without food and drink, he cannot exist. The ascetic, while abusing and professing to despise the enjoyments of sense, is compelled to eat and drink, and found to enjoy the meal. The king and the peasant, the wise and the unwise, the sound believer and the infidel, are all necessitated to hunger and thirst, and to adopt the requisite plans for satisfying these resistless demands of their nature. As in those productions of the earth on which man feeds, he sees the principles of life and enjoyment, and knows that in their absence, misery, starvation, and death, riot uncontrolled, it is no marvel that anxiety so intense should be expended on the procuring of these necessities and comforts of life—no marvel that the daily and almost hourly pressure of appetite's claims, should occasionally so wholly engross the thoughts, as to banish all other topics, and induce the individual to act as if he deemed the only use of human existence to be employing it in eating and drinking—no marvel that man has a deeper dread of a famine than of a plague. From the latter he may escape, but the fatal grasp of the former he cannot possibly elude. The volcano and the earthquake may spare some lives, but a perfect famine destroys all. When it comes, hope itself cannot abide. The only thing that can exist in its presence, is despair. To avert this awful doom, to ward off this mortal enemy, man devotes his most potent energies to the accumulation and multiplication of food. For this, he cultivates the soil. For this, he domesticates birds and beasts. For this, he labours to improve the earth, and better her productions. For this, he toils and sweats beneath the burning sun, and amidst the chilling cold. For this, he braves every danger, and offers to every difficulty a sturdy defiance. Silver and gold are accumulated as instruments for procuring food and drink. And when the precious metals and sparkling gems no longer have power to procure these essentials of life, they are held to be utterly valueless. No pleasure would it be to a man to be the sole possessor of a heap of gold, equal in size to the Alps,

if it could not be rendered available to preserve him from starvation. Man must have food, or he can think of nothing but his wretched state, and do nothing but mourn over his condition. Therefore, in maturity, a human being is by his nature impelled to give much time and attention to the business of procuring the necessary bodily nourishment. This is his duty, his interest, his life.

The feature in man's maturity, at which we have glanced, is inseparably connected with another, aptly termed his social condition. Man, even in the full possession of all his powers, is, when alone, comparatively helpless. But masses of such beings directing all their energies to a point, become, as it were, omnipotent. They compel the earth to yield a tenfold produce. They acquire stores of provision, which isolated individual exertions could never have amassed. They create new agencies, by which to operate upon the soil and the animal tribes, and call forth a more abundant supply of those substances on which the continuance of human existence depends. Before men banded in society the fiercest animals tremble. As the mighty phalanx advances, the forests fall, the swamps become firm ground, the mountains sink, the valleys rise, and the earth rejoices to see the social mass moving on to subdue sterility, to stimulate fecundity, and to possess that dominion for which matured humanity is by its Author framed.

And the social feelings which are developed at maturity, lead not only to that compact which gives additional power to augment the quantity of pleasure which food and drink can yield, but to other connexions which still farther heighten enjoyment. By these, the sexes are drawn into the most important and endearing union. This is the most striking lineament in the face of human maturity. Here it is, that the thrilling object meets the view, which is meant to be described in the significant phrase, a faithful wife. No sickness can affright, no misfortunes move, no dangers separate the faithful wife from the man to whom she has pledged her earthly being. He may be assailed by the plague, but she leaves him not. His misfortune may have hurled her from affluence into penury, but she forsakes him not. His danger may threaten destruction to every one who shall attempt to lend him aid,



but she is resolved to help or perish. Nothing earthly can shake her constancy—nothing turn her from her purpose—nothing subvert her resolve. What a sight! A being so feeble and formidable! so frail and fearless! so timid and indomitable! Oh! this trait in the character of man's maturity, is one on which angels would be unable to look without deep interest and cordial approbation. The most desirable and blessed condition of humanity, considered physically, has, by all people, in all times, been admitted to be that of a parent in the midst of a well ordered and healthy family, enjoying the daily comforts of life. Consequently, in the matured state of human beings, nothing is more intensely desired than this condition. It is looked to, and longed for, by both sexes, as the acme of earthly bliss. And out of the resistless desires for food and drink, for defence from external dangers, for the society of the other sex, and for the position of the head of a family, all the social intercourses and institutions of mankind have grown.

These resistless desires of man in a state of maturity, have built our villages, towns, and cities; reared our fleets, constructed our manufactories, canals, and roads; instituted our governments, and enacted our laws. In them, commerce had its origin. From them, every trade has sprung. The farmer, the mechanic, and the merchant; the butcher, the brewer, and the cook, ply their callings to provide for the wants of others, as a means of providing for their own. This is the motive power, by which all the servants of others, from the menial to the minister of the king, are actuated. Even bishops and popes, as well as inferior clergy, are urged by the same desires, to gather the gain which their offices afford.

Such being the state of man at maturity, two momentous questions naturally arise out of the fact. First: how could it be otherwise? Second: what does it teach? In answer to the former, it has been said, that man might have been exempt from labour, but for Adam's fall. For transgression alone is it, that man is made to toil. For this he and the ground which he tills is cursed. Man's desires are his torment. But if so, his desires not to labour, and not to need clothing, must be among his torments; and he who is actually fond of labour and of

wearing clothing, must be exonerated from so much of the curse as is contained in these tormenting desires. So, then, it is only the slothful who remain under this part of the curse. And if even they can contrive to live well without labour, they, too, so far have escaped. But is honest industry stamped with God's curse? Is pampered idleness the testimony of God's blessing? Is a well-covered dinner-table, that result of human labour, a great evil, a clear proof of Heaven's anger? If so, why instead of a grace at meals, is there not a lamentation? But among those who whine over man's lot to labour, perhaps not one in a thousand would choose to leave his dwelling, abandon agriculture, cooking, and manufacture, and emigrate to the most paradisaical spot on earth, to live in nakedness on fruits and water. Such a paradise suits poetry much better than practice. The idea of living in perfect sloth, without clothing or dwelling, or arts or sciences, may befit some theology, but it will not accord with the arrangements of the Creator. "In every labour there is profit," says the wise preacher of Israel. Exercise is good. Our first parents had to labour, before they fell; they were placed in the garden to dress it and keep it. And had they remained sinless till a family had spread around them, they would then have had to labour still more. Their sympathies and anxieties would also have grown with the number of their offspring. Labour, then, and anxiety, are not evidences of God's anger. They are parts of his benevolent institution. They are means for benefiting man. They are the grand sources of sublunary enjoyments. They must be good, because ordained by Heaven; they must lead to good, if Heaven's will be done on earth.

Come we now to the second question, What does this view of man teach? Little can be needed to show, that a being formed for the express purpose of devoting so large a portion of his time and thoughts to the business of making provision for his own wants and the wants of those who depend upon him, and constituted for deriving so large a sum of pleasure from the success of his efforts to attain these objects, must be solemnly enjoined by the laws of his being, to seek, by every practicable and legitimate means, to obtain the requisite supply of comforts.

Self-preservation has been truly pronounced the first law of nature. And as sexes joined for life, are declared by God's word to be one, and as parents and children are one, this self-preservation demands that the husband should include the wife, and the parent the child. He who provides not for his own house, is worse than an infidel. And he who prevents a parent from providing for his children, can be no better. The oppressor who wrongs the labourer of his hire, and withholds the food of the poor, has broken the first law of nature; and he who finds himself deprived of the means of self-preservation, must abhor the author of the injustice.

Again. As man in a state of maturity, must spend so much attention on providing for his household, it must be most untrue, that he is required by religion to abstract his mind from the comforts of life. He cannot do it, and therefore his Maker would not require it. It is an essential part of religion, to provide things honest in the sight of all men. To desire to obey this injunction, cannot surely be sin. If man has desires for food and drink, so had Adam and Eve in a state of innocence. These desires cannot be offensive to God, for he not only created and supplied the desires of the first pair, but he still openeth his hand, and supplieth the wants of every living thing. Even Jesus ate and drank, and gave thanks, and taught his disciples to pray to God for their daily bread. If the desire for a sufficiency of nourishment, were the result of innate depravity, the prompting of a sinful nature, and consequently an abomination in the sight of God, Jesus could not by his example and precept, have sanctioned and inculcated the indulgence of such desires. He who feeds the raven and the sparrow, is pointed out by Christ, as the provident Father of men. For this purpose, the Creator has put the earth and all cattle in subjection to rational beings. And that they might rule and enjoy, and in eating and drinking, give thanks to God, they are endowed with appropriate powers. And he is a traitor to his own good, an enemy of his own interest, and an apostate from reason and revelation, who contemns and abuses the position which, as a matured human being, he is privileged by Boundless Goodness to fill.

## SENTIMENTAL ASTRONOMY, No. II.

## THE EVENING STAR.

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THOU fair companion of the Moon!  
 Who dwells within thy sphere?  
 My soul, how precious were the boon,  
 The hope of dwelling there!  
 There, far from earthly passions raised,  
 Downward to turn mine eye  
 On that low earth, whence once I gazed  
 With longing look on high!  
 Thou Evening Star! in thy bright orb,  
 No sorrow may intrude;  
 But hope and love the soul absorb,  
 And sweet beatitude.  
 Oh! were I in thy glittering place,  
 I'd cast a glance below  
 On some once loved and cherish'd face,  
 Some eye of kindred glow;  
 Or on some tender little one,  
 Who once had lisp'd my name;  
 But oh! I'd sigh not for the tone  
 That breathes of earthly fame.  
 But, 'tis enough, thou beauteous star!  
 Yes! 'tis enough for me,  
 To gaze upon thy beams so far,  
 And wish I were in thee!

DUBLIN.

M. B.

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 DR. CHANNING ON CREEDS.

[Extracted from a letter addressed by him to the Editor of the *Christian Palladium*, January 11, 1837, one of the periodicals supported by "the Christians" of America.]

I am attracted to this body of Christians, by the fact, that they are gathered chiefly from the poorer classes of society. I rejoice indeed in all the triumphs of the gospel. I rejoice to see it bowing to its pure sway the minds of the educated, to see it entering the mansion of affluence, humbling the pride, rebuking the excess, enlarging the

sympathy, and sanctifying the enjoyments of the prosperous. But when I see it taking up its abode beneath the poor man's roof, kindling with new intelligence the countenances of the uneducated, elevating those who were exposed to vice in its grossest forms, inspiring with a tender love of God, those who, without its aid, would have sunk into sensuality under the drudgery of life; when I see it carrying peace and hope to the spirit which would otherwise be broken with toil and grief, and making the obscure hut a temple of the Divinity, I seem then to witness its most blessed influence. Those bodies of Christians, who are gathered chiefly from the labouring classes, remind me of Jesus, now entering the fisherman's dwelling, and now preaching the gospel in the highway to the poor. They remind me of those ancient miracles of mercy, when God sent down the manna in the desert, and caused the fountain to gush from the rocky soil.

But it is not this circumstance which has given me the greatest interest in your body. I look on them with singular pleasure, because they "stand fast in the liberty wherewith Christ hath made us free." Their honourable distinction is, that they bow to the authority of no human master, bear no human name, acknowledge no human creed, claim no jurisdiction over others' consciences, nor suffer others to dictate to themselves. "Christian freedom is their watchword." They cast off every human yoke, that they may bow more unreservedly to the easy yoke of Christ. I honour them for this free spirit more than if they worshipped in Cathedrals, and held, like the Romish Church, nations at their feet.

The spirit of freedom is not only professed, but acted out in your churches. You ask nothing for admission into them, but that a man should acknowledge Christ's authority, and show in his life that he is disposed to respect it. You send him to the Scriptures, and do not dictate to him what he shall find there. Your churches accordingly embrace a greater variety of opinions than can be found in any other. I have conversed with one of your number, whose views of the Saviour would I think satisfy most Trinitarians. Others I have known who believe in the pre-existence of Christ. I have heard of others who believe that he did not exist before his birth.



These all meet as brethren, rejoicing to recognise in one another Christ's spirit, though differing as to his rank, and joining their efforts in recovering their fellow-men from sin and condemnation. Your denomination is a practical proof that Christians interpreting the Scriptures for themselves, may live together in peace, and may join great fervour with great liberality of opinion. A more important lesson could not be taught. All sects embody some great truth: this shines forth with peculiar brightness from your denomination.

“God's Word, and not human creeds”—this is your motto. May you live and die by it. Strange that there should be need of any testimony to this great principle! My aversion to human creeds as bonds of Christian union, as conditions of Christian fellowship, as means of fastening chains on men's minds, constantly gains strength. My first objection to them is, that they separate us from Jesus Christ. To whom am I to go for my knowledge of the Christian religion, but to the Great Teacher, to the Son of God, to him in whom the fulness of the divinity dwelt? This is my great privilege as a Christian, that I may sit at the feet not of a human but divine master, that I may repair to him in whom truth lived and spoke without a mixture of error; who was eminently the Wisdom of God and the light of the world. And shall man dare to interpose between me and my heavenly guide and Saviour, and prescribe to me the articles of my Christian faith? What is the state of mind in which I shall best learn the truth? It is that, in which I forsake all other teachers for Christ, in which my mind is brought nearest to him; it is that in which I lay myself open most entirely to the impressions of his mind. Let me go to Jesus with a human voice sounding in my ears, and telling me what I must hear from the great Teacher, and how can I listen to him in singleness of heart? All Protestant sects indeed tell the learner to listen to Jesus Christ; but most of them shout around him their own articles so vehemently and imperiously, that the voice of the heavenly master is well nigh drowned. He is told to listen to Christ, but told that he will be damned, if he receives any lessons but such as are taught in the creed. He is told, that Christ's word is alone infallible, but that unless it is re-

ceived as interpreted by fallible men, he will be excluded from the communion of Christians. This is what shocks me in the creed-maker. He interposes himself between me and my Saviour. He dares not trust me alone with Jesus. He dares not leave me to the Word of God. This I cannot endure. The nearest possible communication with the mind of Christ, is my great privilege as a Christian. I must learn Christ's truth from Christ himself, as he speaks in the records of his life, and in the men whom he trained up, and supernaturally prepared to be his witnesses to the world. On what ground, I ask, do the creed-makers demand assent to their articles as condition of church membership or of salvation? What has conferred on them infallibility? "Show me your proofs," I say to them, "of Christ speaking in you. Work some miracle. Utter some prophecy. Show me something divine in you, which other men do not possess. Is it possible that you are unaided men like myself, having no more right to interpret the New Testament than myself, and that you yet exalt your interpretations as infallible standards of truth, and the necessary conditions of salvation? Stand out of my path. I wish to go to the Master. Have you words of greater power than his? Can you speak to the human conscience or heart in a mightier voice than he? What is it which emboldens you to tell me what I must learn of Christ or be lost?"

I cannot but look on human creeds with feelings approaching contempt. When I bring them into contrast with the New Testament, into what insignificance do they sink! What are they? Skeletons, freezing abstractions, metaphysical expressions of unintelligible dogmas, and these I am to regard as the expositions of the fresh, living, infinite truth which came from Jesus! I might with equal propriety be required to hear and receive the lisplings of infancy as the expressions of wisdom. Creeds are to the Scriptures, what rushlights are to the sun. The creed-maker defines Jesus in half a dozen lines, perhaps in metaphysical terms, and calls me to assent to this account of my Saviour. I learn less of Christ by this process, than I should learn of the sun, by being told that this glorious luminary is a circle about a foot in diameter. There is but one way of knowing Christ. We must place

ourselves near him, see him, hear him, follow him from his cross to the heavens, sympathise with him and obey him, and thus catch clear and bright glimpses of his divine glory.

Christian Truth is infinite. Who can think of shutting it up in a few lines of an abstract creed? You might as well compress the boundless atmosphere, the fire, the all-pervading light, the free winds of the universe, into separate parcels, and weigh and label them, as break up Christianity into a few propositions. Christianity is freer, more illimitable than the light or the winds. It is too mighty to be put down by man's puny hands. It is a spirit rather than a rigid doctrine, the spirit of boundless love. The Infinite cannot be defined and measured out like a human manufacture. It cannot be reduced to a system. It cannot be comprehended in a set of precise ideas. It is to be felt rather than described. The spiritual impressions which a true Christian receives from the character and teachings of Christ, and in which the chief efficacy of the religion lies, can be poorly brought out in words. Words are but brief, rude hints of a Christian's mind. Its thoughts and feelings overflow them. To those who feel as he does, he can make himself known; for such can understand the tones of the heart; but he can no more lay down his religion in a series of abstract propositions, than he can make known by a few vague terms, the expressive features and inmost soul of a much loved friend. It has been the fault of all sects, that they have been too anxious to define their religion. They have laboured to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas which he can express in detached propositions. It is a vast and ever unfolding whole, pervaded by one spirit, each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God.

From the infinity of Christian truth, of which I have spoken, it follows, that our views of it must always be

very imperfect, and ought to be continually enlarged. The wisest theologians are children who have caught but faint glimpses of their religion; who have taken but their first lessons; and whose business it is "to grow in the knowledge of Jesus Christ." Need I say how hostile to this growth is a fixed creed, beyond which we must never wander? Such a religion as Christ's demands the highest possible activity and freedom of the soul. Every new gleam of light should be welcomed with joy. Every hint should be followed out with eagerness. Every whisper of the divine voice in the soul should be heard. The love of Christian truth should be so intense, as to make us willing to part with all other things for a better comprehension of it. Who does not see that human creeds, setting bounds to thought, and telling us where all inquiry must stop, tend to repress this holy zeal, to shut our eyes on new illumination, to hem us within the beaten paths of man's construction, to arrest that perpetual progress which is the life and glory of an immortal mind.

It is another and great objection to creeds, that wherever they acquire authority, they interfere with that simplicity and godly sincerity, on which the efficacy of religious teaching very much depends. That a minister should speak with power, it is important that he should speak from his own soul, and not studiously conform himself to modes of speaking which others have adopted. It is important, that he should give out the truth, in the very form in which it presents itself to his mind, in the very words which offer themselves spontaneously as the clothing of his thoughts. To express our minds frankly, directly, fearlessly, is the way to reach other minds. Now it is the effect of creeds to check this free utterance of thought. The minister must seek words which will not clash with the consecrated articles of his church. If new ideas spring up in his mind, not altogether consonant with what the creed-monger has established, he must cover them with misty language. If he happen to doubt the standard of his church, he must strain its phraseology, must force it beyond its obvious import, that he may give his assent to it without departures from truth. All these processes must have a blighting effect on the mind and heart. They impair self-respect. They cloud

the intellectual eye. They accustom men to tamper with truth. In proportion as a man dilutes his thought, and suppresses his conviction to save his orthodoxy from suspicion—in proportion as he borrows his words from others instead of speaking in his own tongue—in proportion as he distorts language from its common use, that he may stand well with his party,—in that proportion he clouds and degrades his intellect, as well as undermines the manliness and integrity of his character. How deeply do I commiserate the minister, who, in the warmth and freshness of youth, is visited with glimpses of higher truth than is embodied in the creed, but who dares not be just to himself, and is made to echo what is not the simple, natural expression of his own mind! Better were it for us to beg our bread and clothe ourselves in rags, than to part with Christian simplicity and frankness. Better for a minister to preach in barns or the open air, where he may speak the truth from the fulness of his soul, than to lift up in cathedrals, amidst pomp and wealth, a voice which is not true to his inward thoughts. If they who wear the chains of creeds, once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift, would bribe them to part with their spiritual liberty.

Another sad effect of Creeds is, that they favour unbelief. It is not the object of a creed to express the simple truths of our religion, though in these its efficiency chiefly lies; but to embody and decree those mysteries, about which Christians have been contending. I use the word "mysteries," not in the Scriptural but popular sense, as meaning doctrines which give a shock to the reason, and seem to contradict some acknowledged truth. Such mysteries are the staples of creeds. The celestial virtues of Christ's character, these are not inserted into articles of faith. On the contrary, doctrines which from their darkness or unintelligibleness have provoked controversy, and which owe their importance very much to the circumstance of having been fought for or fought against for ages, these are thrown by the creed-makers into the foremost ranks of the religion, and made its especial representatives. Christianity as set forth in creeds is a propounder of dark sayings, of riddles, of knotty



propositions, of apparent contradictions. Who on reading these standards would catch a glimpse of the simple, pure, benevolent, practical character of Christianity. And what is the result? Christianity becomes identified, by means of creeds, with so many dark doctrines, is looked on by many as a subject for theologians to quarrel about, but too thorny or perplexed for common minds, while it is spurned by many more as an insult on human reason, as a triumph of fanaticism over common sense.

It is a little remarkable that most creeds, whilst they abound in mysteries of human creation, have renounced the great mystery of religion. There is in religion a great mystery. I refer to the doctrine of Free-will or moral liberty. How to reconcile this with God's foreknowledge and human dependence, is a question which has perplexed the greatest minds. It is probable that much of the obscurity arises from our applying to God the same kind of foreknowledge as men possess by their acquaintance with causes, and from our supposing the Supreme Being to bear the same relation to time as man. It is probable that juster views on these subjects will relieve the freedom of the will from some of its difficulties. Still the difficulties attending it are great. It is a mystery in the popular sense of the word. Now is it not strange, that theologians who have made and swallowed so many other mysteries, have generally rejected this, and rejected it on the ground of objections less formidable than those which may be urged against their own inventions. A large part of the Protestant world have sacrificed man's freedom of will to God's foreknowledge and sovereignty, thus virtually subverting all religion, all duty, all responsibility. They have made man a machine and destroyed the great distinction between him and the brute. There seems a fatality attending creeds. After burdening Christianity with mysteries of which it is as innocent as the unborn child, they have generally renounced the real mystery of religion, of human nature. They have subverted the foundation of moral government, by taking from man the only capacity which makes him responsible, and in this way have fixed on the commands and threatenings of God, the character of a cruel despotism. What a lesson against man's attempting to impose his wisdom on his fellow-creatures as the truth of God!

To your honour be it said, you have, as a denomination, steadfastly rejected human creeds as tests of Christian character, and the conditions of salvation. The right of private judgment, the right of every man to study the Scriptures for himself, this you have steadfastly asserted. May your testimony be blessed by God. May you bear your part in freeing the Christian world from that yoke of creeds and human authority, which has bowed it to the dust.



## SIMPLE THOUGHTS ON GENESIS,

### CHAP. I.

THE first day, God made the light; on the fourth, he made the sun and the moon. Thus, the sun is not the light itself, but the vehicle of light to us. If there were no sun, though the light might exist, yet we could have no clear manifestation of it. Let us apply this: God is Light; he is dimly perceived, or altogether unknown to man, until the Sun of righteousness, who is a *light to lighten the nations*, makes him visible to us.

In the 4th and 29th verses it appears as if all trees were originally fit for food for man; are we therefore to conclude there was nothing of a pernicious nature till sin entered into the world?

### CHAPTERS II. AND III.

As the second chapter is little more than a recapitulation and summary of the preceding, we pass to the third; and there we learn, that all who parley with temptation are sure to fall. Eve is able at the beginning to oppose the commands of God to the wiles of the serpent, but listening to his specious representations, and allowing her mind to dwell on the pleasures of sin, awoke in her heart strong desires of gratification; there was but one step more—she fell. The desire of knowing good and evil, seems to have been shared with still lower desires, the gratification of the appetite, and of curiosity, and the desire of the eyes. See verse 6, where we are not expressly given to understand that the arguments of the serpent had the chief weight. This, then, appears to be the sum and moral of the story:—

The thoughts of the woman dwelling on a sinful desire,

one known by her to be against the command of her Creator, exciting her imagination by the contemplation of this desire, she committed the evil. She then gave to her husband. We are not so fully informed of the progress of evil in his mind: the poet tells us, love to his companion fully accounts for his dereliction;—the thought, alas! suits better the poet than the moralist. The 7th verse declares, the eyes of both were opened. Was there ever any penitent sinner found, capable of reading this verse unmoved? if so, such had yet to seek to humble the depths of their hearts. *Their eyes were opened*—how strong, how awful is the expression! And is this all we gain by sin?—to have the eyes opened to the horrors of our state; to be afraid to hear the voice of that God whom we had once known as a tender Parent; to reproach and accuse our companions; to behold our own weakness and destitution!

We find in the 15th verse the only remedy for this wretched state, is the divine promises of mercy in Christ Jesus, which having been fully accomplished, we know that all things shall be in the end according to the word of God.

The afflictions which Adam and Eve brought upon themselves as being of a temporal nature, were labour and pain. We cannot suppose they had any idea of death, but a lasting deprivation of life. The hope through faith was gradually revealed, and only fully made known by the Gospel.

We read nothing in this chapter of God having cursed his creatures; they cursed or injured themselves by disobedience, and all their descendants have followed their example. God cursed not our race, but blessed our first parents even at the very moment that he reproved them.

The 24th verse tells of Adam being kept out of Paradise by an angel with a flaming sword. Whether this casting out of Paradise be allegorical or literal, we must look upon the angel with the flaming sword as the messenger of God's wrath against sin. When the passions have been permitted to bear rule, they become as flaming swords in our breasts, and turn the heart from the calm of innocence and content, which is to the soul as the paradise of God, and which, having lightly forsaken, vainly by her own strength would she seek to re-enter.

Thus do we behold in Adam an emblem of all the children of mortality and sin; and in Jesus Christ ascending up on high, we view the regenerator and Saviour of our race. He who was the Son of God, and to whom angels came, not with a flaming sword, but as ministering spirits. The first Adam might have continued the son of God without the suffering of death; the second Adam tasted of death for every man. The first Adam was surrounded with all that was innocent and beautiful, yet he fell; the second, in a world of sin, knew no sin, neither was guile found in his mouth.

#### CHAPTERS IV. AND V.

In this melancholy chapter (fourth) we have sad proofs of the progress of sin, and the consequences of allowing the evil passions to gain the mastery. We see the Lord set a mark upon Cain, *lest* any, finding him, should slay him. We have proof, that the command of God, at the beginning, was, *not* to slay even the murderer. He is left to his own conscience; he is a fugitive on the earth; loved by none, trusted by none. If it be true that the 13th verse might be more correctly rendered, *my iniquity is greater than may, or can deserve pardon*, then we may look upon Cain as having repented and become sensible of the heinousness of his guilt. This, at least, we learn, from the conduct of Jehovah toward him, that there are none so vile as to be beyond the reach of Divine compassion; whilst also this awful truth we see in this sad story, that nothing can be hidden from an omnipresent God.

The concluding verse of this chapter mentions the birth of an Enos, son of Seth, ancestor of that Enoch whom God translated. The fifth chapter, though it may first fail to please, yet is deeply interesting to the reflecting mind, being an account of the birth of so many godly men. In this respect it reminds us of the eleventh of Hebrews, which is also a confirmation of it. Christians should reflect whilst dwelling on this chapter, how much better it is to be of the family of saints, than to be even highly distinguished as men of genius and renown, as were the descendants of the wicked Cain.

#### CHAPTER VI.

Happy had it been for man had he laid to heart the

warning contained in the commencement of this chapter, on the danger of making connections in marriage with those who have not been brought up in the fear of God. The sons of God (the descendants of these holy men) saw the daughters of men (the descendants of Cain) that they were fair; and from that time we are told that God declared, that his spirit should not always strive with man; and in a verse or two forward, the Scripture states that the imaginations of his heart are evil continually. And so by degrees spread that moral disease which ended in destruction. Alas! how far and wide must that disease have spread, when but one only escaped contagion?—one happy man, of whom it could be said, that he did *all which the Lord commanded him*.

DUBLIN.

(To be continued.)

M. B.

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#### BIRMINGHAM UNITARIAN SUNDAY SCHOOLS.

Mr. EDITOR,

SIR,—I am directed by the members of the Unitarian Brotherly Society of Birmingham, to forward to you the following copy of a report, prepared by the Secretary of that Society, of the present state of the Unitarian Sunday Schools in Birmingham, and I have to request that you will insert it in the next number of your valuable work. Hoping that it will be convenient to you to do so,—I remain, Sir, your obedient servant,

JOSEPH PARKES, *Sec.*

86 Great Russell-Street, Birmingham.

The present number of boys in the Old Meeting Sunday Schools, is 527; in the New Meeting Sunday Schools, 303; in the New Unitarian Sunday Schools, 234; and in Thorpe-Street Sunday Schools, 42;—making a total of 1,106.

The present number of girls in the Old Meeting Sunday Schools, is 103; in the New Meeting Sunday Schools, 170; and in the New Unitarian Sunday Schools 42;—making a total of 315; which, added to 1,106 boys, shows the total number of children receiving a Sunday-school education in the Unitarian schools, 1,421. The number of teachers engaged in the schools is, at



the Old Meeting, 73; at the New Meeting, 25; at the New Unitarian, 47; and at Thorpe-Street, 5; making a total of 150. This number, if compared with the number of children in the schools at the Jubilee in 1831, shows an increase of 57, and the number of teachers the same as at the Jubilee.

The plan of instruction at present followed in the schools, appears to be the same as that followed for some years; *viz.* reading, writing, and arithmetic, to the junior classes, with the addition of grammar to the adult and superior classes.

There is connected with the Old Meeting Schools a library containing 1,367 volumes, which are circulated among the teachers and pupils exclusively. The present number of subscribers is 237; and the average weekly amount received from the subscribers for the use of the books, is 6*s.* 7*d.*, or £19 : 4*s.* 6*d.* during the year; which sum is applied solely to the increase of the library, and the increase during the last three years appears to have been considerable.

The savings club attached to the schools increases each year, both in the number of depositors and in the amount of deposits, as the report for the last year shows; there were in 1238 deposits the sum of £218 : 4*s.* 10*d.* received by the collectors, or the average each Sunday of £4 : 5*s.* 3*d.*

The manner of conducting the New Meeting Schools is altogether different from what it formerly was, as respects the regulations to be observed by the boys each Sunday, and which are too complex for me to enter into in a brief report like the present. The library contains at the present time something more than 800 volumes, to which there are 56 subscribers; and the amount received annually from the subscribers, is £8 : 12*s.* 6*d.*, which is expended in making additions to the library.

There is no savings club, upon the plan of the other schools, but the boys subscribe a given sum each Sunday, which is paid into the "Provident Institution," which has three branches, *viz.* the savings club, the sick club, and the medical club; and no boy is allowed to join the schools unless he joins one or more of the branches of the Provident Institution.

At the New Unitarian Schools there is a library of books containing 370 volumes, without the periodicals; the number of subscribers, is 60; and the annual amount received is £7 : 7s. 3d., which is applied to the increase of the library. The savings club is upon the plan of the one at the Old Meeting Schools, and the amount received from 95 depositors during the last year, was £88 : 0s. 10d.

At the school in Thorpe-Street, the boys are taught reading, writing, and arithmetic; they have no savings club, or sick club, but the teachers are desirous of attaching both to the schools, but at present, the number of teachers who attend regularly to the schools is too small for them to form a club amongst themselves; they occasionally have assistance from some of the Old Meeting teachers, or they could not attend to the number of boys they now have.

The libraries at each of the three schools appear to me to cause a greater number of boys to attend regularly to the schools than there otherwise would; and the interest in reading the books they contain, may be judged from the fact, that during the space of twelve months they exchanged, at the Old Meeting library, 5269 volumes, and at the other two schools a number in proportion.

There is under the control of the Unitarian Brotherly Society, "The Birmingham Brotherly Benefit Society," the subscribers to which must have been connected with the Unitarian schools as teachers or pupils; and they are by law no longer considered members of the Brotherly Benefit Society, than their connection exists with the schools, or with the Brotherly Society. The present number of subscribers is 204, and by a recent alteration in the laws, the repayments during sickness are at the rate of 2s. for every halfpenny in the weekly subscription; and at the death of any member 12s. for every halfpenny in the weekly subscription; the lowest amount subscribed is a halfpenny, and the highest amount 4d. per week. The Society was instituted June 24th, 1798; and its present capital is £1692 : 16s. 11½d.

There is also under the control of the Brotherly Society, the "Casual Fund;" the lowest amount subscribed is 6d. per quarter. The objects of the society are to

grant loans, or otherwise to assist any one of its members, at the time of any casual or unforeseen circumstance arising; and in many cases young men have been greatly benefited by applying for a loan at the time of their commencing business.

The Society has been established about twelve years, and the last report shows that the whole amount raised by subscription since the commencement of the society, is £134 : 15s. 10d.; out of which, £46 : 2s. 6d. has been applied in donations; and loans to the amount of £277 5s. 0d. have been advanced, of which there has been repaid £211 : 19s. 6d.\* The amount now due on the loan account, is £63 : 4s., which, added to the treasurer's balance, £23 : 7s. 10d. makes the total property of the society £86 : 11s. 10d.

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#### PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Continued from Vol. X. Old Series, or Vol. II. New Series, p. 424.)

WHILST those ill founded reports previously noticed were still abroad, the Duke of Ormond, and council, offered such ministers as were in custody, leave to quit the kingdom, or remain in prison. With the exception of two, they all accepted the former alternative; several however, obtained leave to remain in the country, in a private station. Thus were the entire Presbyterian ministers silenced, banished, imprisoned, or driven into exile, on the imputation of being engaged in a plot, with which they had no concern, and even abhorred.†

During these severe trials, their implacable enemy, Bramhall, was gathered to his fathers. He died on the 25th June, 1663, and his funeral sermon was preached by his good friend, the sainted Jeremy Taylor, who being a man possessed of wonderful imagination, gave a full account of Bramhall's godly zeal for the church, his learn-

\* The sum granted in loans is much greater than the subscribed capital, which arises from the person borrowing a loan, repaying it at a certain sum per week, according to circumstances; and as soon as a loan is repaid, it is lent out again. No interest is required from any person having a loan.

† Adair's MSS.

ing, matchless piety, charity, and his numerous other Christian virtues.\*

The Duke of Ormond shortly afterwards discovered that the northern Presbyterians had been slandered, and were really unconnected with the intended rebellion. He therefore granted them an indulgence for six months, from being troubled for their nonconformity; and to this, the new primate, Margetson, added six months more, which enraged many of the prelates, who still processed numbers of Presbyterians to their courts. The most conspicuous for zeal in continuing the persecution, was John Lesley, bishop of Rapho, son of Henry Lesley, late bishop of Down and Connor. The following is a striking trait of the Christian disposition of this prelate, and probably cannot be exceeded even in the annals of prelatic persecution:—He caused four ministers to be summoned to attend his court. Not deeming themselves subject to his jurisdiction, they did not appear. They were consequently excommunicated; writs were issued against them by the bishop, and they were cast into the jail of Lifford. To every application for their release, he obstinately refused to lend an ear, and even upbraided some other bishops for not using similar coercive measures in their dioceses. From time to time, he continued to throw such obstacles in the way of these ministers' releasement, that they remained in prison till 1670, when they were enlarged by royal interference.†

During 1664–5, the persecutions being somewhat abated, many of the ministers who had been banished, returned to their charges, but they were obliged to confine themselves to private exhortations; and when the sacrament was administered, it was in remote places, at the dead of night. August 1667, Jeremy Taylor, another of their merciless persecutors, paid the great debt of nature, from which period the number of ministers gradually increased. In 1668, some meeting-houses began to be erected, the general discipline of the Presbyterian body was revived, and the ordinances were administered in the usual manner. This gave great umbrage to the prelates

\* Dr. J. Stuart's *History of Armagh*, p. 386. See Taylor's *Works* for this sermon.

† Presbyterian Loyalty. Adair's MSS.

and their adherents, and on a meeting-house being erected in Bangor, in 1669, the Countess of Clanbrassil caused it to be pulled down.\* In the following year, John Lesley, bishop of Rapho, paid a visit to Roger Boyle, bishop of Down and Connor, for the purpose of exciting him to a rigorous persecution of all dissenters from his church. Accordingly, in June, Bishop Boyle summoned twelve Presbyterian ministers to attend his court. He immediately proceeded to excommunicate them; but on the Lord Lieutenant advising this right reverend father in God, to use more moderation in his decrees, this persecution fell to the ground. One of the ministers summoned on this occasion was Michael Bruce, of Killinchy, who settled in that parish from Scotland, in 1657. In 1661-2, he had been deposed by the bishop, on which he returned home, where he was soon after taken prisoner; and in July 1668, he was ordered to be banished to Tangiers. He was transferred to London, to be sent to his place of exile, where on the intercession of one of the ladies of the court, he had liberty to preach; after which, she interceded in his favour, and he was ordered to exile himself to the "Wild Woods of Killinchy," to which he returned in 1670, and same year the first Presbyterian meeting-house was built in that parish.†

In 1671-2, the prelates continued their persecutions, but rather attacking individuals than the general body. Among those who particularly suffered at this time, was the Rev. Robert Lennox, Glencarry, who being deposed by the bishop, his property, amounting to about £450, was seized, and he, with his family, reduced to beggary.‡ It appears, however, that the bishop did not interfere with those who were patronised by the great, as in the former year, the Rev. John Howe, chaplain to Lord Masserene, preached every Sunday evening in the church of Antrim, the bishop not requiring conformity.§

\* Adair's MSS. This was Alice, daughter of Henry Moore, first Earl of Drogheda.—*Lodge*.

† Adair's MSS. Presbyterian Loyalty. Wodrow's *Sufferings of the Church of Scotland*. A sermon by the Rev. James Reid, Killinchy.

‡ Wodrow's *Sufferings of the Church of Scotland*.

§ Life of the Rev. John Howe. Ware.



About the latter end of the year 1672, the persecution of the Presbyterians appears to have been for a time suspended, the Government being at length convinced of their loyalty; and by the special desire of his Majesty, £1,200 per annum, was ordered to be paid towards the support of their ministers. Upon examination, however, it was found that only £600 then remained to be disposed of, which was accordingly applied to their use.\* On the 21st September, in the above year, Bishop Boyle was translated to Clogher. He was succeeded by Thomas Hacket, who for twenty years scarcely visited his see, and in 1695, was deprived for "simony, in conferring ecclesiastical benefices, and for other grievous enormities committed in the exercise of his jurisdiction."† It is evident, that though this prelate resided in England, his agents here were busily employed in their staple work of persecution. In 1679, the Irish Government issued an order to the Presbyterian ministers, that they would give them under their hands, "that they had no accession to the late rebellion at Bothwell Bridge, and that they did not approve of it; which the most part did, and sent Mr. Thomas Gowan and Mr. Paton to Dublin, to present the same to the Lord Lieutenant." However, in 1684, their persecution was again renewed. Ministers were forbidden to preach in public, or to enter their places of worship under *pain of death*, while bodies of the military traversed the country, to apprehend such ministers as had escaped the persecution raised against them in Scotland. Among those ministers who visited Ireland about this time, was the celebrated Alexander Peden, who resided chiefly at the house of John Sloan, in the parish of Connor, where an attempt was made to apprehend him, but without success. In February 1685, he returned to Scotland.‡

During the short and unsettled reign of James II. little occurred worthy of notice, so far as regards our present purpose. A conscientious Roman Catholic, this monarch was led to believe, that if all religious persuasion had a

\* Presbyterian Loyalty.

† He was commonly called the Bishop of Hammersmith, from the name of the place near London, where he held an office for the sale of his livings to the highest and best bidder!—*MS. British Museum.*

‡ Ware's Bishops. Walker's Life of the Rev. Alex. Peden.

fair trial and free course, the Catholic faith, from what he conceived to be its intrinsic superiority, would finally prevail. He therefore repealed all penal laws on the score of religion. This act which, taken abstractedly, was so praiseworthy, and which is only to be condemned from the sinister motive whence it proceeded, gave great offence to the English Protestants, and created no little alarm to the Presbyterians of Ireland; they appear, however, to have been "pleased to enjoy the toleration, though they liked not the method by which it was given them." Yet, in justice to that unhappy prince, we observe, that had he been left to himself, he had really no belief in *tests* and subscriptions. When advised by his party to extort an oath from his Irish subjects to abjure King William and Queen Mary, he replied, "*That an oath would not bind the conscience of a disaffected man, and might be a mar to a good man.*"\*

This removal of the penal laws by James, procured a temporary relief from the persecution of the prelates; yet perceiving the design which the king had in view, of subverting the constitution, they looked upon their new immunities merely as a bribe to secure their acquiescence in a conspiracy against their country. They saw, too, the prospect of their persecutions being renewed at no distant date, without even a change of their persecutors; for short as was the reign of the infatuated James, the established clergy gave ample proofs of their readiness to adapt their religious profession to that of their monarch; probably calculating that it would soon be the religion of the state. The Tories accordingly propagated that the Protestants in Ireland were well used by the king, though at the same moment they were suffering both in body and goods the greatest oppression. In 1686, Peter Manby, dean of Derry, renounced the Protestant religion, and embraced the Roman Catholic faith; in 1688, Robert Moore, precentor of Connor, and vicar of the parishes of Glencavy, Camlin, and Tullyrusk, did the like.† Charles Lesley, chancellor of Connor, (son of John Lesley, bishop of Clogher,) joined the cause of James, and became chaplain to the Pretender; and in 1715, attended him in his in-

\* Mason's History of St. Patrick's Cathedral.

† Ware's Irish Writers.

vasion of Scotland.\* It is worthy of record, that *not one Presbyterian minister adapted his religion to that of this zealous sovereign.*

The dawn of the revolution of 1688, was hailed by the Northern Presbyterians with the most decided approbation; and in order to contribute to its support, the leading members, *viz.* Lord Masserene, Arthur Upton, Sir Robert Adair, Ed. Harrison, John Donaldson, William Shaw, and Richard Dobbs, held frequent meetings. They did not, like many of the Established Clergy, stand aloof to endeavour to discover, or calculate, who should be the victors.† Their opinions and actions were equally decisive; and the first direct hostility in Ireland, against the forces of King James, was their attack on a party of Cormick O'Neill's dragoons, at Toome, in February 1688.‡ This they followed up by other acts of hostility; and before William was proclaimed king, they despatched two active members of their body, the Rev. Patrick Adair, Belfast, and the Rev. John Abernethy, Antrim, to congratulate His Highness on his safe arrival, and success "in so glorious an undertaking." They also represented their deplorable state, praying speedy relief; assuring him also of the zealous attachment of the Northern Presbyterians, of which both clergy and laity soon after give proof at Derry, and on several other occasions.§ On the arrival of his Majesty in Ireland, their active services were neither overlooked nor forgotten. In the king's letter, dated from Hillsborough, June 19, 1690, after noticing an address that their ministers had presented to him at Belfast, he says, "Calling to mind how early they also were in their address unto Us, upon our arrival in Eng-

\* Harris's William III. Memoirs of Ireland. Parker's Memoirs.

† At a meeting of the Established Clergy in Dublin, early in 1688, it was declared, that their taking arms in the north of Ireland against King James, was a rank rebellion; yet in the beginning of March, same year, they proclaimed the Prince of Orange king, and openly prayed for his success! When King James's forces defeated the Protestant army at Dromore, they again prayed for that prince; but on the arrival of the army under Duke Schomberg, they again prayed for King William!—*The Right of Monarchy Asserted*, p. 55.

‡ Declaration of the Antrim Association. Lesley's Answer to King. These dragoons were employed in disarming the people.

§ Presbyterian Loyalty. There were seven Presbyterian ministers in Derry during its siege, four of whom died there.

land, and being assured of the peaceable and dutiful temper of our said subjects, and sensible of the losses they have sustained, and their constant labour to unite the hearts of others in zeal and loyalty towards Us," &c. His Majesty then proceeds to grant them a *Regium Donum* of £1,200 per annum, for the use of the Presbyterian ministers of the North of Ireland.\*

In England, King William, for some time, met with much opposition from the bishops, who not only absented themselves from their place in Parliament, but also refused to take the necessary oaths to his government. A majority of the right reverend bench even voted against the motion, that the King, James II. had *abdicated*, and that the throne was vacant.† This dislike was heightened by his Majesty's attempts to remove all obstacles affixed to nonconformity, by repealing the Sacramental Test Act. Being baffled in this design by the bishops, he soon after procured to be passed the Act of Toleration.‡ Still, the conduct of many of the Established Clergy in England, continued highly refractory, of which Bishop Burnet in the "History of his own Time," has furnished us with the following interesting particulars:—"Many of the clergymen had taken the oaths, read the prayers for the present government, and observed the order for public thanksgiving, and yet showed in many places their aversion to our establishment but too visibly." "This made many conclude, that the clergy were a sort of men that would swear and pray, even against their conscience, rather than lose their benefices." The Bishop of Ely not only resisted the government, but also entered into a conspiracy to restore the late abdicated king. The Episcopal party in Scotland, he says, "*went almost universally* into King James's interest, so that the Presbyterians were the only party the king had in that kingdom." The Dean of Glasgow openly joined King James, and attended him in his expedition into Ireland. Even when the Scottish lords and commons met at Edinburgh, so conspicuous was this disaffection, that the bishop of that city, who officiated

\* Presbyterian Loyalty. In this year (1835) the sum granted to Dissenting Ministers in Ireland, amounts to £25,400.

† Towgood. Hume's History of England.

‡ Smollett's History of England.

as chaplain, prayed openly for the restoration of King James.†

In Ireland, however, the case of the Presbyterians remained different; for, though they had so lately proved themselves a brave and loyal people, and opposed every arbitrary measure of James, they continued to be annoyed by the Episcopal clergy. In the records of the Synod of Ulster, in 1698, we find the following brief notice on this head:—"Overtured, that Mr. M'Bride write a congratulatory letter to Mr. Clotworthy Upton, on account of his kindness to us, and people of our persuasion; and withal, to represent to him our grievances by being hindered in many places to bury our dead, unless the church read over them; as also, by being obstructed in many places, of having schoolmasters of our own persuasion to teach our children, and likewise by pressing our people to serve as church-wardens, contrary to their inclination." In this same year, the king having gone for some time to the continent, it was deemed by the prelates a most auspicious season to revive their persecution of the Presbyterians. A petition against them was immediately framed by Edward Smith, bishop of Down and Conner, "complaining of several practices of the Presbyterians," ending with the usual war-cry, that *the church was in danger!* As the lords justices were suspected to favour the Dissenters, this petition was forwarded to the lords justices of England, to whom the government had been committed in the absence of his Majesty. These latter dignitaries returned the petition to their Excellencies in Ireland, whom they alleged to be the most competent judges of the matter in dispute; and immediately afterwards, the Rev. John M'Bride, Belfast, and Bishop Smith as plaintiff, in this case, were summoned to Dublin; five other prelates also attending. The lords justices, two judges, and six bishops assembled in Dublin Castle; Mr. M'Bride was then accused of one improper expression of his in a sermon that had been printed, and there produced. The offensive words were, "*that 'tis lawful for the ministers to assemble in Synods, without the command of the magistrate, (if permitted)!*" Mr. M'Bride requested that the words might be read fairly with the *parenthesis*; the charge of

† Life of James II.



the bishop was fully refuted, and Mr. M'Bride, and Mr. Boyse, who had been summoned on a similar charge, to the confusion of their enemies, were dismissed without even a censure.\*

(To be continued.)

#### REVIEW.

*Thoughts on Physical Education, and the True Mode of Improving the Condition of Man. By Charles Caldwell, M. D. Edinburgh, A. & C. Black; Longman & Co. London.*

By no words that at this moment present themselves to our view, can we so well introduce this extraordinary little book to our readers, and give them an idea of the design of its highly gifted author, as by the following quotation:—

“The human brain thus consisting, as I have just stated, of three compartments, the animal, moral, and the intellectual—to raise the mental character to the highest perfection, each of these must be large, well-organised, and healthy, and a correct balance must subsist between them. To a solid and infallible foundation for strength and activity of intellect, sound morality, and energy of character, nothing else is necessary. Skilful training, by turning to the proper account these high gifts of nature, and in that way engrafting improvement on capacity, will finish the work. Were the whole human race thus happily tempered, the condition of man would be as perfect as it could be rendered, and the state of society correspondingly prosperous. Talent and knowledge would prevail and be respected, morality and active virtue would predominate over profligacy and vice, and that every one should be happy in himself and useful to others, would be the ambition and earnest endeavour of all. This would be a millennium, brought into existence by means of education, and in conformity to the constitution of human nature. And let that state of improved being occur when it may, the perfect organisation of man, more especially of his brain, will constitute its basis. Let me not be misunderstood in this assertion; in a special manner, let it not be imagined that I intend by it any irreverence toward the Christian religion. Far from it. My meaning is, that whatever agency, divine or human, may bring about in man the change productive of a millennial condition, that change will consist of an im-

\* A Sample of Jet-black Prelatic Calumny. Mr. Boyse.

proved organisation—an organisation *made perfect*—by influence FROM ABOVE, if it be so ordained, and if that be the only source from which such influence can proceed—or by means of education, perfect in its principles, and suitably administered. To me the latter appears most probable; because it is most in accordance with the grounds of other changes and improvements in the great dispensation under which we live. It is the amendment of man's earthly condition by his own exertions; and there is no reason to believe that it is amended at present, or intended to be hereafter, in any other way. Nor ought it to be. If possessing, as he does, the capacity and the means, man will not labour for the improvement of his nature, he is unworthy of it; nor, as I confidently believe, will he ever receive it as a gratuity. But, come the amending power from what quarter it may, men, to be fit members of the millennium, must have the fine organisation of John, the beloved disciple, rather than that of Judas, which rendered him no less unsightly than treacherous. If all men signalised by virtue are fully developed in their moral organs now, there is good reason to believe that the same law will be in force during that more felicitous period, when peace and concord shall every where prevail, and righteousness and piety cover the earth. In the mean time, it will not be denied, that it is our duty, both as moralists and Christians, to make, by human means, as near an approach as practicable to millennial perfection. And an approach of great value to our race *can* be made, by a well-concerted and well-administered scheme of education. Progress in virtue and morality is as much the result of practical and proper training, as dexterous horsemanship, or skill in arms. By suitable measures, the former is as easily and certainly attainable as the latter."

The sentiments here so admirably set forth, are in the course of the volume judiciously expanded, and ably applied to the developement of the principles on which not only physical, but intellectual and moral education should be conducted. It is true, the writer assumes the truth of phrenology, which some will doubt and others deny; but all will agree, that every part of the body, and, of course the brain, ought to be improved as much as possible. And if, as Dr. Caldwell phrenologically maintains, the improvement of the brain is inseparably connected with the improvement of the mind, then the means for accomplishing this human exaltation cannot be made too well known, cannot be too vigorously applied. If to better the head

be to mend the heart, and such a work as this, point out clearly the methods by which the former end is to be attained, then none who have the opportunity of becoming acquainted with these methods, can neglect the acquisition and application of this knowledge without criminality, self-injury, and a sacrificing to perversity and wilful ignorance, an incalculable amount of enjoyment.

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## MONTHLY RECORD.

JUNE 1, 1837.

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*Moor-Lane (Bolton) Unitarian Congregation.*—The fifteenth anniversary was held on Sunday and Monday, March 26 and 27. The religious services of Sunday morning were conducted by their pastor, Rev. W. Maccall, and the afternoon and evening by the Rev. James Martineau of Liverpool. Collections were made at the two latter services, amounting to 21*l.* 1*s.* 3½*d.* On the Monday, eighty of the congregation and their friends drank tea together in the school-room adjoining the meeting-house. The chair was ably filled by Mr. F. B. Wright of Liverpool, who, in bringing before them the sentiment, “The Moor-Lane Congregation,—may its long and persevering efforts be crowned with success, and may the exertions of its new minister be extensively favourable to the cause of truth, religion, and liberty,” very feelingly observed, that this congregation was dear to him: he had assisted, helped, and ministered amongst them at their commencement—he had watched their progress, and felt joy and pleasure at their success; and therefore did he, heart and soul, join in the sentiment, wishing them every earthly good, and a crown of joy in the kingdom of Jesus, their Master. The meeting was also addressed by Mr. John Bradshaw, Revds. Maccall, G. Lee, Martineau, Giles, Howorth, and Mr. Darbishire.

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*Celebration of the Fiftieth Anniversary of the Old Meeting Sunday-Schools, in Birmingham.*—The Jubilee, or Fiftieth Anniversary of the Unitarian Sunday-Schools connected with the Old Meeting-house, Birmingham, was celebrated on Easter Tuesday, March 28th.

At eleven o'clock in the forenoon, the children, to the number of about five hundred and fifty, were assembled in the chapel, when divine service was performed by the Rev. Hugh Hutton, the subject of his discourse being taken from 2 Cor. ix. 6. The children, accompanied by their teachers, filled the entire space of the galleries, whilst their parents and friends, who had been specially invited to attend on the occasion, occupied the area of the chapel. At the conclusion of the rev. gentleman's very admirable and highly impressive discourse, in which he most earnestly and affectionately exhorted both parents and children to the strict observance of their relative duties towards each other, and paid a just tribute of applause to the teachers, for their gratuitous and most efficient exertions in this good work, he proceeded to distribute the prizes, which had been awarded to forty of the most deserving of the children; these prizes consisted of a judicious and appropriate selection of books, which were arranged upon a table in the central aisle of the chapel immediately below the pulpit, and round which the successful candidates were seated. Mr. Hutton now took his station at the head of the table, and after addressing the boys collectively, in terms at once simple, affectionate, and impressive, he presented the prizes *seriatim*, at the same time reading the titles of the books, and accompanying each with suitable remarks. It was impossible to witness this interesting ceremony, and to watch the intelligent and animated countenances of the boys, as each in turn was called up to receive his prize, without being deeply affected by the scene, and without breathing a secret prayer, that the good impressions with which each seemed to be then imbued, might be so fostered by education and example, as to render each in after life an honour and an ornament to his species. An appropriate hymn and prayer concluded the services of the morning, after which each pupil was presented with a bun, and the whole proceedings, which had excited the most lively interest in the minds of all present, terminated about one o'clock.

In the evening, a party of about two hundred persons, consisting of the teachers of the boys' and girls' schools, together with a considerable number of the members of the congregation, sat down to tea and coffee in the upper

school-room, which being well filled, presented a most cheering and delightful spectacle, the utmost harmony and good feeling prevailing throughout the assembly. After the removal of the tea equipage, Mr. Thomas Clark, Jun. being called to the chair, the Secretary read the minutes of the last year, and a report of the present state of the schools, which proved highly gratifying to the meeting, as exhibiting a state of prosperity and efficiency unexampled at any former period. This was followed by other reports, detailing the state of the Library, the Savings' Club, &c. together with a series of resolutions, which elicited from the various movers and seconders some very admirable speeches, the discussion being kept up with great animation till half-past nine o'clock, when the proceedings terminated, as usual, with a vote of thanks to the chairman.—It is scarcely possible to attend one of these social meetings, in which “the feast of reason and the flow of soul” are so eminently conspicuous, without feeling a consciousness of the beneficial tendency they must necessarily exercise over the minds of all present, particularly from the circumstance of their bringing into immediate and friendly contact persons who, though belonging to the same religious community, had previously been utter strangers to each other; and the writer of this notice, who has long eagerly availed himself of the privilege thus afforded in connexion with the three Unitarian Congregations at present existing in Birmingham, has singular pleasure in testifying that it has introduced him to the acquaintance of many very estimable persons, particularly amongst the teachers of the schools, whom, but for these meetings, he probably never would have known. It is gratifying to observe, from the pages of the *Christian Pioneer* and other Unitarian periodicals, that such meetings are greatly upon the increase in all parts of the country, and there are strong grounds for believing that they will tend materially to foster and strengthen the cause of Unitarian Christianity, by inducing a friendly spirit of union and co-operation amongst the members of the respective congregations.

It should be mentioned as a peculiar feature of the Old Meeting Sunday-schools, and one especially worthy of being recorded, that nearly the whole of the teachers



engaged in them, upwards of seventy in number, were themselves educated in this institution, and now feel a commendable pride and pleasure in making the only suitable return for benefits received, by zealously and unremittingly endeavouring, to the best of their ability, to impart the blessings of instruction to the rising generation through the same medium.

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*Unitarian Festival.*—On Whit-Sunday, the Rev. J. R. Beard, from Manchester, preached in the morning and evening at the Dissenting Chapel, in the Market-Place, Kendal. In the morning's discourse he eloquently illustrated the words of Mark xii. 37, "the common people heard him gladly;"—showing the particular adaptation of the Gospel to the wants of the poor; and the benevolent purpose of our Lord to promote, in an especial manner, *their* well-being and happiness, adducing it as one of the most prominent proofs of his being the Messiah, that "the poor had the Gospel preached unto them." In the evening, from the words in 1 Cor. xii. 31, "yet show I unto you a more excellent way," he endeavoured to show the superiority of Unitarian Christianity to Calvinism, in exhibiting the Deity as an object of love,—as the Father and Friend of all; and, consequently, in teaching all mankind to look up to God with grateful love for his goodness, and hopeful trust in his compassion. On Whit-Wednesday, the Rev. H. Alexander, from Lancaster, preached, at the same place, an admirable sermon from the words, Matt. vii. 1, "Judge not that ye be not judged." In the afternoon, upwards of 150 members of the congregation, and their friends, enjoyed a social tea-party at the Whitehall. After tea the numbers gradually increased to the number of between 200 and 300. The Rev. E. Hawkes, minister of the congregation, having given out a hymn, and offered up a prayer, opened the proceedings of the evening by pointing out to the audience, that their present assembling together, though purposely for the promotion of religious objects, might justly be called a "festival," since it was the direct tendency of the Gospel—the glad tidings from God to men—to produce a cheerful and happy spirit. The Rev. F. Howorth, from Bury, in

speaking upon the subject,—“Unitarianism, the spirit of the Gospel,”—successfully combated the ignorant, if not malicious calumny too often levelled by bigots against Unitarians, that they “deny Christ?” He showed that they sought after the truth as it is in Jesus, with sincerity and godly fear; that they rendered implicit obedience to the commands of their Saviour as their only Lord and Master; that they made the Bible, and the Bible only, their rule of Christian faith; and that, in humble imitation of their revered Lord, they endeavoured to become holy, harmless, and undefiled; that in him, and in him alone, they trusted for their salvation. Mr. Pearson, of Kendal, as a veteran missionary, impressed upon the meeting the importance of every man, however humble in life, endeavouring to advance the Gospel of Christ by his personal labours, and particularly of the rich giving of their wealth some portion towards the dissemination of the truth. He thought, that if their hearts pointed heavenward, they would put their treasure there. The Rev. J. R. Beard, of Manchester, as the Secretary of the Lancashire and Cheshire Presbyterian Association, detailed the rise and progress of Presbyterianism and Independency in England, with a particular reference to the Lady Hewley cause, now pending in the Court of Chancery. He pointed out the broad distinctions in their several modes of church government which had always kept them separate from each other, like parallel streams; and deduced from that fact the utter absurdity of the plea of the few Independents who have endeavoured to obtain possession of the religious endowments left by Lady Hewley, a Presbyterian, on the pretence that Independents and Presbyterians are the same class of religionists. He insisted, as an indisputable fact, that Presbyterians had always been signalised from the rest of religious sects by utterly disowning all creeds—as taking the Bible only as their rule of Faith—and as maintaining the absolute liberty of every individual to form his own faith by the standard of the Bible; and, above all, the right of every congregation to manage its own secular and religious affairs, whatever changes of opinion or worship might be involved. Yet it was for acting fearlessly up to this true spirit of liberty, with which Christ has made all his fol-

lowers free, that Presbyterians, having generally adopted Unitarian views of religion, have now become persecuted by their late brethren in suffering under the intolerance of the Test and Corporation Acts, and have been dragged into Chancery to be despoiled of their legitimate endowments. The Rev. G. Lee made some admirable observations on "the freedom of the Press"—that birthright of Britons, which they have ever guarded with most jealous care, and which lies at the root of their national greatness and prosperity. The Rev. H. Alexander, of Lancaster, delivered an animated and interesting speech on the state of Unitarianism in Ireland. He referred to similar persecutions, having been commenced for conscience' sake, in Ireland as in England—to the persecuting spirit especially of Orange Protestantism; and trusted the time would come, when all persecutors, of whatever sect, whether established or dissenting, would discover that persecution invariably tends to rivet the affection of the persecuted to the tenets for which they suffer, and, at length, try the effect of allowing Christian truth and Christian liberty to try their powerful energies in correcting error, and bringing men in one spirit of charity and peace, into the church of their common Lord. The Rev. F. Howorth then rose, and moved a vote of thanks to the Rev. E. Hawkes, for the gratification he had afforded to the assembly by bringing them together on so interesting an occasion, and for his services in the chair that evening. The motion was responded to by the meeting with a hearty clapping of hands. The Rev. Edward Hawkes having returned his grateful acknowledgment of the kindness, the Rev. J. R. Beard proposed "Success to the Kendal Unitarian Congregation;" which was responded to by Mr. Braithwaite, one of the Trustees, with heartfelt emotion. Having been brought up under the gloom and terror of Calvinism, he felt that he should ever bless the hour, when, by a diligent perusal of the New Testament, he had become convinced of the truth of the happy views of Unitarianism, which taught him to love his Maker as the *Father of all*. The interesting and instructive festival was then brought to a close; the assembly joined in singing a hymn; Mr. Hawkes invoked a blessing; and the meeting, highly gratified, dispersed.

## THE OFFICES OF CHRIST AS A JUDGE, MEDIATOR, PROPHET, PRIEST, AND KING.

EIGHTEEN centuries have passed away since the first promulgation of Christianity, and a considerable portion of the civilised world now professes to receive it as a religion having the impress of divine authority. How, then, does it happen that its power of introducing generally a practice conformable to its sanctions, is so feeble and inoperative as to justify us in extending to every land in Christendom, the words which Fielding puts into the mouth of the good Dr. Harrison, in reference to this country, "it no more deserves to be called Christian than any part of China." The ready answer from a thousand tongues is, that the reason is to be found in man's inherent depravity. This is undoubtedly an exceedingly easy method of accounting for the existence, but unfortunately it implies the inevitable perpetuity of the evil. We would therefore seek for a cause showing the fault to be remediable, and to be with the creature, not with the Creator; and such a cause may, we think, be found in the prevalence of the spirit, which dictates the very general answer above given to our question. If men sincerely entertain the conviction that their nature is radically corrupt, and that without the aid of foreign, mysterious, and uncontrollable influence, they are wholly inclined to all evil, and utterly disinclined to all good, are they likely to make any very strenuous efforts to reform their habits of thought and action? If they firmly believe that they are physically and morally incapable of obeying the will of the Supreme Being, can it be expected that they will anxiously endeavour to perform what he requires of them, "to do justly, to love mercy, and to walk humbly with their God"? Certainly not. If their principles be true, or they true to their principles, they must regard as madness any attempt to sublimate their moral and intellectual faculties, or to check the undue sway of their animal propensities. Accordingly, we find that the great majority of Christians are contented to lay their shortcomings in duty, to the charge of their "fallen nature," without one effort to amend their conduct, which they would regard as more impious than continuing in sin, since it would be

going about to establish a righteousness of their own, in room of the "imputed righteousness of Christ," to which alone they look for final acceptance. They blame their nature, when they should blame their own wanton abuse of its powers. They will have neither righteousness of their own, nor guilt of their own. Their righteousness is the righteousness of Christ; their guilt is the guilt of the Devil. The one they impute; the other they transfer: and with this imputation and transference, man is left a purely passive being, the recipient of external influences, as destitute of self-directing power as a piece of inorganic matter.

Can such a system be productive of good works? The history of the Christian world records the answer, No. Good morals can have no place, so long as Christianity is viewed as a matter of abstract theory, and not as an imperative rule of practice. In the former light alone, however, has it been generally regarded by the great mass of its adherents; and this fact sufficiently accounts for the low state, not to say the entire absence, of Christian virtue. Christianity is a practical religion, or it is worthless, nay worse than worthless, positively pernicious. That it is practical, strictly practical, the prominent doctrine of Christ "leaving us an example that we should follow his steps," affords an ample demonstration. If Christ be the great Exemplar, then have Christians not only the power, but are bound by the allegiance they owe to their Master, "to purify themselves even as he is pure." The excuse that their nature forbids this, is a libel on the Creator, whom it pictures as a hard task-master, seeking to reap where he had not sown, and to gather where he had not scattered. Not only do such misrepresentations of the moral powers of man tend to obscure the benevolent character of the Deity; they threaten to extinguish human virtue altogether. They lead to the adoption of an inferior standard of morality, and the necessary result is an inferior practice. Nothing more effectually represses the genial current of the purest and best affections, and the highest and holiest aspirations, than the exhibition of man's nature as utterly degraded, and of his moral faculties as entirely unavailing to the rescue. Christianity knows nothing of this degradation and incapacity. Its



standard of moral excellence is perfection. It points to Christ as the pattern of our virtue, and enforces its sanctions of rectitude by reminding us that we are the rational offspring of a supremely good and wise God, and entreating us to walk worthy of our high descent, "that we may be the children of our Father who is in heaven." It is by the inculcation of these elevating principles, that Christianity proposes to operate on the intellectual and moral perceptions of man; it is by teaching him to aspire to a godlike virtue, that it would regenerate his nature. Such regeneration, however, cannot be hoped for, until the fact be universally recognised, that man is capable of attaining perfection—that he is a progressive being—that he possesses within himself the seeds of improvement—and that careful culture is alone necessary for expanding and ripening the plant.

Numerous considerations, tending to confirm the truth of these views, and incontrovertibly to establish the purely practical nature of Christianity, may be derived from an analysis of the offices which Christ is represented in the New Testament as sustaining towards mankind, especially the primary and important doctrine of his being constituted their Judge. "We must all stand before the judgment-seat of Christ to give an account of the deeds done in the body, whether they be good or whether they be evil." Here, we suspect, as in many other instances, "the letter killeth, but the spirit giveth life." The idea is common, but we think erroneous, of a material tribunal, before which the assembled world will appear to receive the final sentence of approval or condemnation. The trumpet sounds—the Judge descends—angels crowd the throne—the trembling sinner stands at the bar—the books are opened—the judgment is recorded. These are the vivid images in which the Scriptures portray the judgment-seat of Christ. They are but images, however, material images of the spiritual truth, that the moral character of Jesus Christ is the test of human action and affection, and that in the exact proportion in which men approach to, or recede from, that model of perfection, will they be, in the future, as in the present state, happy or miserable. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained."

Christ is the moral gauge, by which the dispositions, motives, and actions of men will be tested—the perfect standard by which they will be judged. The demands of Christianity are absolute. It will not be satisfied with inferior attainments. Its unerring teachings are, that we shall be happy in the precise degree in which we possess stainless purity of nature, and miserable in so far as we do not. These requirements indicate mercy, and not severity, to be the regulating principle of the Divine government. Happiness follows in the train of virtue, as misery does in that of vice, by no arbitrary decree. They are inseparably linked, by the nature of things. Virtue produces happiness, according to a law as determinate as that by which the sun gives light; and vice engenders misery, not otherwise than darkness succeeds the absence of the luminary of day. The terms, reward and punishment, as applied to virtue and vice, no more than denote their respective qualities, or, more properly, the mode in which they affect our moral nature. The kingdom of heaven is within us, and so is the kingdom of hell. They are states of mind, not relations of place. They spring from principles, and their reign will be co-eval with the principles from which they spring. The former has its source in the principle of goodness—the latter in that of evil. Evil is temporary; goodness is eternal. Evil is a means; good the end to which it tends. In one sense, indeed, the punishment of the wicked may be said to be eternal, for whilst they continue under the dominion of passion, “their worm dieth not, neither is their fire quenched.” “There is no rest to the wicked,” but “there *remaineth* a rest to the people of God;” and into that rest will the unrighteous man not enter, until the evil principle in his heart, which constituted his hell, is extinguished; until his nature and name are changed, and the sinner has become a saint. To lower, then, the standard of man’s virtue, would be to strip him of a portion of his proper felicity. Christ’s perfection must be attained by all, before they can enjoy the full happiness of which their nature is susceptible. “God shall judge the secrets of men by Jesus Christ,” and by no lower standard; for man would else be so far degraded. Nor will the Supreme judge us by one “who cannot be

touched with the feeling of our infirmities, but who was in all points tempted like as we are, yet without sin." And as he is, so must we become. It is by Christ's meekness that our own must be tested; by his purity will ours be tried; his mercy will be the touchstone to which the mercy we have showed to our fellow-men will be subjected; and our philanthropy, and resignation to the will of God, must be placed by the side of these qualities, as they shine conspicuous in the character of Jesus. "Wherefore in all things it behoved him to be made like unto his brethren;" and the Father "hath given him authority to execute judgment, *because he is the Son of Man.*" The virtues which Christ possessed we must emulate; for though it be true, that "the spirit was given unto him without measure," it is equally true, that "of his fulness have all we received, and grace for grace." Every human being has the same component elements of character. The difference of minds arises from the variety of power with which these elements are developed. Virtue is but the proper balance of faculties which all possess. To be virtuous, however, we must have knowledge, the highest kind of knowledge, the knowledge of what we are, and what we may become. We must know not only that it is our best interest to do good, but we must be informed how best to do good. This knowledge we have in the character of Jesus Christ. In him we have a perfect example of perfected humanity.

"His life was gentle, and the elements  
So mix'd in him, that nature might stand up,  
And say to all the world, *This was a man!*"

By his life shall ours be judged. The judgment has, indeed, commenced already. In the degree in which we have followed the steps of this great and glorious being, imbibed his spirit, and made his principles of action ours, have we even now our reward; and in so far as we have not done this, have we our punishment. Thus true it is, that "he that believeth on him is not condemned, but he that believeth not is condemned already." To save ourselves from this condemnation, we must believe on him as the brightest emanation of the Father's glory, and impress the lineaments of his character on our own. It is thus, and thus only, that we shall "all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" and till we reach this eminence the sum of our happiness is necessarily incomplete. Here, or hereafter, this "knowledge of the Son of God" must lead to its legitimate consequences. "We shall be like him, when we shall see him as he is." We cannot contemplate, with an enlightened eye, such a character as that of Jesus Christ, without becoming assimilated to it. We cannot know the excellency of virtue, without embracing it. It is ignorance alone that makes men vicious. Moral blindness is the adversary with whom the world has to contend. The woe that is at present devastating the earth, is, that men call light darkness, and darkness light.

The view which we have taken of the judgment of the world by Christ, as consisting in his perfect character being made the test to which our dispositions and actions must be submitted, we cannot help considering as eminently a "doctrine according to godliness." No one who is fully convinced that he is incapable of enjoying his highest happiness, until he become one with Christ, as Christ is one with God, can be careless of the cultivation of his moral and intellectual nature. And not only does the doctrine, when so interpreted, approve itself to enlightened intellect; but it may we think be plainly inferred from the strict letter of many passages in the New Testament, and will be found to be inconsistent with none, when liberally construed. The same principles of interpretation may be applied to all the offices with which Christ is invested, and the result is equally satisfactory. The "one mediator between God and men," is "the man Christ Jesus." And in what does this mediation consist? Not in any external act, by which a change in God's purposes is effected, but in the influences of Christ's character bringing mankind into a unity of sentiment and affection with their Creator. The most depraved son of man, is consequently regarded with complacency by the Divine Being, not in reference to what he actually is, but to what he shall afterwards be, through the efficacy of Christ's perfect example, which is destined to achieve the triumph of universal moral restoration. It is thus

that Christ “ever liveth to make intercession for us”; for his own lovely, purified, and perfected humanity pleads our cause. He is the glorious emblem of what every human being has within himself the elements of becoming; and God looks upon the face of his anointed, and reads there the ultimate character of the race. Christ is our prophet, and foretells in his own resurrection and glory, the destinies of all who partake of his nature—of the whole human family, of which he is the head. Christ is our priest, “who needeth not daily to offer up sacrifice, first for his own sins, and then for the people’s; for this he did once, when he offered up himself,” holy, harmless, undefiled; and the incense of his sacrifice ascended to the eternal throne as an acceptable and accepted offering, enabling us to “set to our seal that God is true,” and man “a partaker of the divine nature.” Christ is our king. Submission to his laws is our highest interest, our holiest duty. “He must reign till he hath put all enemies under his feet.” Sin is his enemy; its rule shall be put down. Death is his enemy; it shall be destroyed. “And when all things shall be subdued unto him, then shall the Son himself be subject unto Him that put all things under him, that God may be all in all.”

The above is a very imperfect sketch of a subject capable of almost indefinite extension. The views submitted are rather hints for thought, than an exposition of principles. They are stated not dogmatically, but speculatively; and if received in the spirit in which they are adventured, although their truth may not be subscribed to, they may yet be useful, as furnishing matter for more matured investigation.

R. N.

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#### PAUL AND ANACREON ON DEATH.

It is well known, that the philosophers of Greece and Rome considered the religion of the people as a mere invention of the priesthood, and ridiculed the belief in a state of rewards and punishments beyond the grave, as the dreams of a vain superstition—suited only for the minds of the vulgar and unlearned. It is not difficult to conjecture what effect the denial of a future state must have upon the untamed heart of man; and so we find, as might



be anticipated, that they gave themselves up to every sort of dissipation and vice, their only anxiety being to procure the greatest possible degree of pleasure; but still, the recollection of death, like the visit of an unwelcome guest, cast a damp on their pleasures, which even the wine-cup could not dissipate.

How infinitely superior to the boasted systems of heathen philosophy does the religion of Christ appear, when we consider the confidence with which it enables the Christian to look forward to the narrow house, the long home, and the solemn re-awakening; and which, when his spirit—his pilgrimage finished—is about to enter the dark “valley of the shadow of death,” cheers him on his way with the prospect of a bright and glorious immortality!

The first of the following pieces was suggested by the perusal of an ode of the Greek poet, Anacreon; the second, by St. Paul’s first discourse on the immortality of the soul, in the 15th chapter of his Epistle to the Corinthians—the sublimity and beauty of which, in the original, far excel the most admirable compositions of antiquity.

Anacreon was born at Teos, a city of Greece, hence he is called “the Teian bard.” He flourished B. C. 532. Of his writings, his odes only are extant. The sweetness and eloquence of his poetry have obtained the admiration of every age and country; but it is to be regretted, that, like the works of many of the heathen writers, they are disfigured by allusions which must render their perusal disagreeable to the Christian. ..

Τὸ θανεῖν γὰρ μετὰ πάντα.—*Anacreon.*

“*For, after all, we have to die.*”

“*FOR, after all, we have to die:*”

Thus to his lyre the Pagan sung;—

“*Be joy our lot, or misery,*

Short is the course we here can run;

Then let us fill our goblets high,

And drown with wine the bursting sigh.”

He changed his song; the willing slave

The maddening liquor soon supplied:

Thus, thoughtless mortals shun the grave,  
 That yet must cover all their pride;  
 And none can from the spoiler fly—  
 “For, after all, we have to die.”

And even he, the Teian bard,  
 His brows with blooming roses crown'd,  
 The fatal hour could not retard,  
 But in his cups shrunk at the sound;  
 Nor could this priest of pleasure fly—  
 “For, after all, we have to die.”

In vain he tried to warm his breath  
 By juice from Scio's rich vines press'd;  
 For soon the blighting eye of death  
 Calm'd the false fire within his breast;  
 Nor could he from the spoiler fly—  
 “For, after all, we have to die.”

Not all the juice of Scio's vines,  
 Nor beauty's oft deceitful smiles—  
 Not all the wealth of Dian's shrines,  
 Nor even Cupid's cunning wiles,  
 Could save him from the spoiler's eye—  
 “For, after all, we have to die.”

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“*O grave! where is thy victory?*”—PAUL.

WE die, the Christian says, to live—  
 Great truth to heathen bards unknown—  
 We only leave a world of pain,  
 To gain a high eternal throne—  
 We only die, again to rise  
 To glorious mansions in the skies.

Before the light from Heaven was given,  
 And clearly shown the Gospel plan,  
 And ere the gates of death were riven,  
 The path of life was dark to man;  
 But, glorious light through Jesus given!  
 All now may see the way to heaven.

Not awful, then, the hours appear,  
 That mark from earth the spirit's flight;

Believers know, that soon 'twill wear  
 A crown of gold in realms of light.  
 Oh glorious hope!—through Jesus given—  
 We only die to rise to heaven.

The victory gain'd by Sion's King,  
 That burst the fetters of the grave,  
 Proclaim'd aloud, O Christian! sing  
 The power of him who died to save!  
 Oh glorious hope!—through Jesus given—  
 We only sleep to wake in heaven.

This hope supports the Christian's soul,  
 When toiling o'er life's weary stage;  
 Urges him onward to the goal,  
 And cheers him through his pilgrimage.  
 Oh glorious hope!—through Jesus given—  
 That smooths the way from earth to heaven!

Downpatrick.

J. F \* \*.

#### NATIONAL EDUCATION IN IRELAND.

AT the recent Annual Meeting of the *Irish Unitarian Christian Society*, the following resolution was moved, and the following observations delivered, by the Rev. George Armstrong, late a minister of the Established Church:—

“Resolved,—That this Association continues to take an unabated interest in the system of National Education established in Ireland: that it sees, with satisfaction, its gradual, but steady extension over wider portions of the country; and, confiding in the able and upright auspices under which it has been hitherto conducted, anticipates, in the increasing approbation of Parliament, and the diminishing influence of its mistaken or disingenuous opponents, the arrival of a period when its resources will be more in proportion to the momentous object to be accomplished, and its beneficence will be felt in the corresponding advancement of our countrymen of all religious denominations, in their *physical, moral, and political condition*.”

It might well seem superfluous, Mr. Chairman, to enter at any length, or with any minuteness, upon a question already so long before the public, as that of the National

System of Education in Ireland. But, as serious exception continues to be taken, and considerable disquietude as yet accompanies the progress of the system—more especially as a grave inquiry before the highest authority is at this moment directed to the subject—it may be fitting, perhaps, that that portion of the public represented by this body, should not be without its means of coming to a just conclusion on a subject at once of so much interest, and so much mooted; nor be unmindful of that vigilance, by which alone the decisions, whether erroneous or otherwise, even of the Legislature itself, can be duly appreciated; and the delusions, affected or real, “without doors”—as the phrase is—effectually be put to the route.

And yet, I own, I am much disposed on *this* question to leave the Legislature to itself. I think the question is *SAFE* there. And I have reason to believe, that the evidence in course of exhibition before the Committee of the House of Lords, will satisfactorily prove, even to the conviction of that very peculiar and (if I may be forgiven the expression) somewhat *impracticable* body, that the objections which have been raised, and the misstatements which have been circulated, are neither sufficiently important or well founded, to shake the confidence of Parliament or the country, either in the wisdom of the plan itself, or the integrity and sound judgment with which it has been hitherto conducted into practice.

Nevertheless, recollecting that this is a *free country*, we must materially limit that attribute of omnipotence, which has sometimes been applied by writers on our constitution, to the Parliament of Great Britain. The omnipotence of Parliament, Sir, cannot arrest that privilege of *indulging in mischief*, in which the *free-born subjects of this empire*, under so many forms of pretence, delight to expatiate! It would be little to our purpose to glance at the multitudinous modes in which this most ancient British privilege has been prone to evince itself. It is sufficient to employ ourselves in tracing some evidence of its activity in reference to the particular question before us; and in so doing, to weaken, so far as we may, the obstacles which have been raised to the diffusion, and the prejudices which retard the developement, of one of the most truly national and benevolent experiments ever yet attempted in this hitherto misruled land.

The objections, sincerely or insincerely maintained against the national system, are naturally to be considered under two points of view: either as affecting the original plan, or the method and agency of carrying it into effect.

Of the plan itself, one great and fundamental merit would *seem* to be admitted on all hands; namely, *combined* education—the bringing up *together*, within the same walls, the children of all religious denominations, with a view to the mitigation of religious animosity, and the promotion of the kindly affections in after life. In short, that fighting for fighting's sake, *even though the subject BE religion*, is not, by any means, a desirable condition of things.

Hear with what exemplary amenity the present Lord Primate of Ireland, in his correspondence with the Commissioners of Education Inquiry in 1825, puts forward this very respectable, though we must lament to say, *rather un-Irish* truth:—

“The good which may arise, if by any means charity could be promoted, and practical instruction diffused, without constraining either party to sacrifice what it believes to be the truth of the Gospel, cannot be calculated. And I feel that it is peculiarly befitting the place and character of the Established Church to labour for the attainment of *so great a blessing*.”

And again;

“One of the objects of your Commission, and I presume the chief one, in recommending schools of general instruction, was, that the kindly sympathies of our nature, being aided by the habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighbourhood.”

Nothing, surely, can be better—nothing more honourable to the writer—nothing more befitting his dignity and station than these peaceful sentiments; but still, *the more excellent they are*, must not our wonder be the greater that it is at this moment the boast of *the party* with whom that most reverend Prelate coalesces, that out of the 1400 Protestant incumbents of Ireland, not more than 140, or one in every ten, have come forward in support of the system based upon these very principles! nay, that Bishop Philpotts insists, if he be permitted to have a committee (*he is gratified now*) he will beat them down



to the odd 40! So that here we have, among other things, a specimen of the practical logic of our country, which prompts our reverend brethren *first* to withdraw almost to a man from all participation in the management of the plan, and *then* to make it matter of complaint—to get it up as a grievance—that in three parts of Ireland this management has wholly fallen into Catholic hands!

But, Sir, this by the way. We have heard with what touching suavity and grace the head of the church has descanted on the “BLESSING” of peace and love among Christian sects. But neither ought we to withhold our equal approbation from the similar feeling expressed on the part of the KILDARE-PLACE SOCIETY, at its annual meeting in 1826, in a resolution comprising the following words:—

“That we are persuaded that it is only by training up the youth of all persuasions in habits of early intercourse and attachment, that we can hope to establish among them those reciprocal charities upon which the peace and harmony of society must depend.”

Again, Sir, nothing surely could be better—nothing more admirable—nothing more beautiful, than all this. But now, in order to reduce these excellent principles into *practice*, what was the first, almost the only, thing to be DONE—since all things else would afterwards be comparatively smooth and practicable? Why, of course, to ascertain how far, in this Christian land, all parties were agreed in their notions of Christian truth; and to take that agreement *as the basis* on which to erect their superstructure of *combined* education.

And, Sir, is it not cheering—ought it not to inspire us with hope—ought it not, for *very shame*, to sink our animosities in the dust, to reflect upon what important, what *august* principles, *all were* unanimously agreed? *First*, in the being of a God:—*Next*, in the mission of his Christ;—*Thirdly*, in the practical lessons which that Divine Teacher bequeathed for the guidance and consolation of man through every grade, and in every circumstance of human life;—While, fourthly, the privilege was to be reserved between the contracting parties that everything beyond and beside these inestimable particulars, was

to be communicated and duly inculcated at other times, and by means of such agency as each might respectively select for itself.

Here, surely, was a pretty wide basis on which to co-operate for combined education. Here, surely, was something to cheer the heart and excite the hope of patriot and philanthropist. But, as if nothing we attempted *could* prosper—as if “THE CURSE OF IRELAND” were to be words of portentous significance in *every* thing we thought or dared, and the breast of man had become the brooding-place of those noxious natures from which we boast that our *soil* had been cleansed—so, unfortunately, it was, that the four-fifths and the one-fifth of which our population is composed, were found to differ in their construction of this once hopeful scheme, upon one very serious item: I mean the admissibility of *the whole* Scriptures, as a lesson-book, into the schools which were to be formed.

The Catholic four-fifths, upon what *they* esteemed religious grounds (no matter how weakly in *our* estimation), objected to this admission. The Protestant one-fifth—at least a large section of them—was as strongly disposed the other way. Yet, who that dispassionately considers the matter, does not perceive that, independently of the numerical disparity between the contracting parties, the one-fifth were insisting upon a most inequitable concession?

We have a conscientious, nay, to our own minds, a perfectly *Scriptural* objection to the indiscriminate use of the Sacred Volume by the children of our persuasion—say the Catholics. But you, Protestants, cannot in the same manner urge *your* conscience for their adoption: because we yield all latitude to your conscience, in acquiescing in a system which affords you abundant opportunity, nay, *studiously provides you* with facilities for the inculcation as copiously, promiscuously, and zealously as you please, of the *whole Scriptures* on the minds of your own children. Our plan cannot *unprotestantise* a single child in your communion; for it interferes with no one tenet of your church or churches. Whereas *your* plan would begin by *uncatholicising* the whole Roman Catholic youth of the country, by requiring them, in the first

instance, to violate a rule of their church, perfectly innocuous to the Protestant, though of all possible importance in the estimation of their own teachers.

Does it require more than a bare statement to demonstrate on which side toleration and equity are to be found; and on which they are grievously and shamelessly abandoned? Yet, there *are* people at this moment—churchmen and laymen, presbyters and bishops, peers and plebeians, busied in boiling up the cauldron of agitation upon this tortured topic of the indiscriminate perusal of the Scriptures by the Protestant and Catholic youth in the National Schools—churchmen, who forget that in their own Sunday and week-day services together, which comprise their whole reading for the year, no fewer than one hundred and twelve chapters of the Bible, besides three entire books of the Jewish canon, the book of Job and two books of Chronicles, and nineteen out of twenty-two chapters of the book of Revelation, are altogether omitted in the progress of those services!—churchmen, moreover, who forget that the very system against which they now so furiously rage together, was recommended by the Commissioners of Education Inquiry, embodied by a Tory Administration, delegated by their own Lord Liverpool; two of these being Protestant Archbishops, one a Bishop, another the Provost of Trinity College, and the last in the list no less important a personage than the present Baron Foster.

Now, what do these Commissioners say, as recorded in their 14th Report, dated in the year 1812?

“It appears to us that a selection may be made in which the most important parts of Sacred History shall be included, together with all the precepts of morality, and all the instructive examples by which those precepts are illustrated and enforced, and which shall not be liable to any of the objections which have been made to the use of the Scriptures in the course of education.”

The very thing we have seen so felicitously accomplished by the present plan.

But will the meeting believe that two archbishops and a bishop could actually have subscribed to what follows?

“The study of such a volume of *extracts*” (Do we read it aright?—Yes; *extracts*) “from the Sacred Writings would, in our” (the two archbishops’ and the bishop’s) “opinion, form

the best preparation for that more particular religious instruction which it would be the duty, and we doubt not, the inclination also of their several ministers of religion to give, at *proper times*, and in *other places*, to the children of their respective congregations."

So much, Sir, for CHURCH agitation! And then, to wind up the matter, have we not Presbyters, too, united in most holy "matrimony" with bishops—the ceremony (as all will remember) performed with such edifying solemnity at the memorable Hillsborough meeting—for the more effectual waging of this Scriptural war? A matrimony, however, which we may suspect to be a *German* one after all—only for the occasion—and to be dissolved by mutual consent, or rather, by mutual repulsion, the moment the particular inducement, whether from faction or fancy, which so casually and precariously united them, has ceased to exercise its assimilating influence. Assuredly, of all monstrous conjunctures, it will be least believed by posterity, that so many prejudices *could* be overcome, so many ancient animosities forgotten, so many present humiliations forgiven, with such large indulgence and such rare magnanimity, as to amalgamate recollections so repugnant, tastes so alien, tendencies so opposite, all in prosecution of a purpose, even on their own showing of it, of such absolute unimportance to *them*, however injurious its attainment must prove, in reference to the feelings and *the influence* of those who really HAVE a well known, long avowed, and apparently insuperable objection to the concession of the point at issue. I repeat, so absolutely unimportant on their own showing; for what is it, in their placid moments, they profess to desire?—A system of COMBINED education, for the sake of the kindness and harmony of which it is to be the source. Well, they have such a system proffered to them. What is it they disclaim?—All desire to proselytise; and accordingly, the system so proffered effectually excludes all power, and with it (a very great point to be attained) all *suspicion* of effecting any such end.

But, one object more they very deservedly have at heart, and that is a Scriptural Education for their children. Now, this may mean two things; either adequate opportunities for Scriptural and doctrinal instruction in conformity with their own theological views (all that in equi-

ty they ought to require), or the intermixing of simply Scriptural reading with the ordinary instruction of the school.

Now, who would have believed, that amidst all this agitation, all this turmoil, all this ranting and scolding, this writing and spouting, they actually *have* the former! Yes, from 10 to 11, or from 3 till 4, or even both these intercepts of time (should the local managers so please), on every day during five days of the week, with all Saturday and Sunday besides, the whole of this time *they actually have* for any and every religious purpose required. But, no, this will not do; nothing will satisfy their Scriptural craving but the obtrusion of this promiscuous reading during those particular hours which convenience demands for exclusive appropriation to secular learning. We will *not* have from 10 to 11; we will *not* have from 3 to 4; but we *must* have from 12 to 1, or from 1 to 2; in short, any hour *between* 11 and 3 will suit us, just because these are the hours when, the ordinary business being necessarily unconcluded, *the Catholic children are sure to be present*, and these we must either force to read the Scriptures along with the Protestants (which, in truth, to a Catholic mind, is fully half-way to *proselyting*), or oblige them to *retire* during the hour or half-hour it might please us to occupy in this interruption of the general business! A condition of things which brings us pretty nearly to the rival schemes, in this educational battle, of the Ultras and the Moderates. With the former, all profession of harmony is abandoned in their noble rage for coercion. With the latter, all tolerance of purpose is lost in the perversity of the plan by which they would give it effect. The former would *simplify* the practice but rescind the principle. The latter would respect the principle but embarrass the practice. All *must* read, according to the Ultras; and away go kindly affections and brotherly love, and the earnest recommendations of the two archbishops and the bishop! All *may* read, contend the Moderates; while the option is encumbered with the double difficulty of the sectarian jealousy they disclaim, and the practical confusion which a regulated system would avoid.

And here I desire to be understood as especially allud-



ing to the COMPROMISE recommended by the diocese of Derry; a compromise to which a venerated body in the North would appear to have been in some measure friendly, but which has been scouted by the more strenuous spirits of the Church—your men of “the true blood,” and followed out to no very amiable termination by their more consenting than dissenting brethren in the aforesaid body.

Nevertheless, in whatever degree, or in whatever quarter, this compromise may find encouragement—the compromise of an *optional* Scripture-class in every school, in which the pupils shall join or not as their parents might direct,—I am prepared to contend that not one particle would be gained which is not *already conceded*, while infinite inconvenience would be incurred, which is wisely avoided by the existing plan. For, if a *separation* of the pupils *is* to be made, why not effect it at one hour as well as another?—at the beginning or end of the day, as well as in the middle?

And if Catholic parents can indeed be induced (to the disparagement of their own clergy, whose equal right of inspection and vigilance our Protestant theorists seem to forget) to desire for their children an exercitation, let us say, in the Epistle to the Romans, by Mr. this, or Dr. that, (and I have the evidence of certain speeches and letters that it is really something of this sort they aim to have the privilege of performing,) why may they not gratify this desire at the hours selected by the Board, either *before or after*, and not in the very midst of the ordinary occupations of the school, when there could be no disturbance of requisite order, no recusants on whom the invidious operation of retiring would fall, and especially, no opportunity of collision between a hostile clergy, the one inviting, the other as probably denouncing, a right whose limits are as yet unsettled by the combatants themselves, and whose merits, one might think, were assuredly better to be discussed on any other arena than the floor of a national school.

Oh! Sir, is it not melancholy to see so many of the learned, the pious, and the estimable of the land, intermingling in such preposterous and unchristian broils—and in the delusive belief that they are rendering a service

to their Master, lending themselves to the party spites and unholy tempers of men who seek to cloak their *political hate* under reverence for the Bible! and with vows of fidelity (exclusive fidelity!) to their peaceful Redeemer, attesting their proficiency in his Word, and their experience of his spirit, amidst the waving of banners, the shouting of mobs, and ribald execrations of persons and things condemned without justice, and denounced without mercy!

Oppressed by these specimens of weak or wicked agitation, can I more than glance at the frivolous or affected alarm about the question of "*extracts*"—and, in particular, the character of those "*extracts*" already in circulation? Sir, the argument with the majority of opponents would seem to be this: You, Catholics, shall read the *whole* of the Scriptures, whether your clergy may choose it or not, or you shall not read them *at all*. Now, I do admit that not a few persons are disposed to think it might have been just as well, and would have saved an infinity of not very profitable dispute, had this latter alternative been adopted, and had *all* purely Scriptural reading been reserved for the periods of separate religious instruction; and we may at least presume, that on the part of the Catholics no very obstinate difficulties would have been opposed to such an arrangement. But, assuredly, it was little to be expected, that from Protestants accustomed to deplore the Scriptural darkness of the Catholic mind, the cry should have issued,—If you will not have the whole, we will not impart to you so much as a crumb of the Word of Life—if you cannot endure the meridian splendour of Gospel light, not a single ray of the divine glory shall reach you!—forgetful of the compassionate distinction in the Gospel, of "*babes*" in Christ, who must be nourished with milk, or with that aliment in diluted or extracted forms which to those of fuller age may be administered in its integrity with comparative safety and benefit.

Well, but the "*extracts*" in circulation are partial; and especially calculated to unhinge the faith of the Protestant as opposed to the Catholic, and of the "*orthodox*" as opposed to the "*heretic*." Now it is curiously contradictory of this calumny in regard to the former allegation

(and the example may suffice for every similar charge), that the Gospel selected by the Board for the National Schools, is that of St. Luke, in which, though the confession of Peter is given, not one word is added by that Evangelist of the passage as given so fully in Matthew, on which *the supremacy of Peter*, the distinguishing doctrine of Rome, is alleged to be founded! No great sign of "partiality" here—no very alarming demonstration of the influence of Dr. Murray at the Board.

But, Sir, if Dr. Murray be innocuous, it does not follow that another very wily polemic is quite so innocent in that quarter; and is it not comforting to the hearts of agitators from North to South—from Perth to Exeter—to know, that if the Board be not *thoroughly Papist*, it is only because it is *wholly Socinian*! Oh! Sir, what a day of it—what a triumph—that insidious individual, Mr. Holmes, must have had, when having pushed the Man of Sin from his chair of supremacy, he achieved for his own dear children of perdition, the mutilation of that portion of the Evangelical narrative (I speak it with all reverence—that respecting the incarnation of the Messiah), on which "orthodoxy" so serenely reposes as the all-convincing demonstration of its saving scheme! Alas! Sir, the only thing that can diminish our satisfaction, is the fear, that if on this great occasion, "the gates of hell *did* prevail," our excellent friend—should I not add, too, your incomparable advocate—Mr. Holmes, in all probability, never so much as put the tip of his finger to them; and possibly, was as little cognizant of the deed as you yourselves, I doubt not would have been, had not Dr. Cooke and Bishop Philpotts so good-naturedly informed you of the mischief you had perpetrated.

But, Sir, it is time to relinquish this trifling. We tell Doctor Cooke and Bishop Philpotts, that we deem very light indeed all such details, even were it as true as it is the reverse, that we had any participation in their adjustment. We tell Doctor Cooke and Bishop Philpotts, that we willingly restore them whatever advantage they may imagine we derive from this no less imaginary fact which they have blazoned. We tell Doctor Cooke and Bishop Philpotts, that, for us, they are welcome, thrice welcome, to introduce within the walls of our schools the

whole of unmutilated Scripture; and that if their Protestant war-cry of "THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE," be of any worth—if it be not as hollow as it is loud—we of this body, were we to decide for ourselves alone, would join them, heart and soul, in realising for our children, and our children's children, so Protestant and so precious a boon.

We, at least, Sir, ask for no extraneous aids—no supplementary props—no elaborate appendices to the living Word of God. Charged we may be, untruly and frivolously indeed, with this work of mutilation; but never shall we be charged with overlaying and suffocating the blessed life of Christianity, with the *enormous aggregations* of human sophistry, or the astounding inventions of human craft. In a word, unbelievers as we are, WE are satisfied with the simple Scriptures; and of these, for ourselves, we cannot have too much. But, Sir, we *have* others to think for no less than for ourselves. We Protestants, of whatever name, are a very small fraction in this country; but even were the proportion of our numbers reversed, we could not recognise the justice or the right of cutting off a single individual from the blessing of knowledge, in whatever degree it could be offered to him, upon the equivocal plea that he was not as yet prepared to accept at our hands the full measure of the good we could wish for him.

We do in all sincerity protest, that such an one we should rather imbue with the literature of this infidel Board, than send him back to the fascinations of "MOLL FLANDERS;" or else exasperate his spirit by extorting a reluctant conformity with our Protestant notions of the value of unmutilated Scripture. From the former, with all the charms which the pencil of a Defoe could give her, we could have no hope; from the latter, we should have many fears. If, indeed, this conformity come spontaneously, well; but if otherwise—with justice and right at our side—we are satisfied to await the purposes of Providence. Come what may, WE will do as we would be done by. We will not consent (to borrow an expression from the benignant Jeremy Taylor)—we will not consent *to break a commandment*, even to promote our own inestimable views of doctrine. Hitherto we have seen

(with what effect upon human happiness it were needless to tell) but two ways of *converting*—so it is called—an ignorant population: force or fraud. Sir, we will not stain ourselves with the use of such instruments. I believe I may aver, that all which you of this body, and all who sympathise with it, here or elsewhere, desire, is an intelligent as well as a patient HEARING; and neither of these you can have by such means. What then remains?

Sir, my all confiding response is, educate your people. Remove the scales from their intellectual vision with all kindness, assiduity, and caution, and the time may come, when they will see in you, not their benefactors only, but in things of higher and ulterior moment, their teachers too. It neither can nor ought to come otherwise. If your doctrines cannot bear the test of an intelligent and patient scrutiny, they must and ought to fall. Yea, let every man and thing be false, but God alone be true. Wherefore, I repeat, come what may of doctrine, if you wish for TRUTH, educate your people. The process may be long, as men account the slackness of the Divine proceedings. But whether it be long or short, and whether it be permitted or not for us to witness them, assuredly the results will be rich in blessing; assuredly, they will abound not more in earthly than in moral and immortal fruit; “seeing,” with the mighty bard (and accepting the truth in that comprehensive and transcendent sense which alone can satisfy the hopes and aspirations of a Christian soul)—

“ Seeing ignorance is the curse of God,  
Knowledge the wing wherewith we fly to heaven.”

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### SENTIMENTAL ASTRONOMY, No. III.

#### THE MORNING STAR.

VENUS! thou brightest and loveliest star,  
Who away from the sun art ne’er distant far,  
Thou delightest to bathe in the white foaming spray,  
And to watch with Aurora the rise of the day!

How few there are of the children of men,  
All beautiful Venus! who behold thee then!  
But what carest thou for a mortal eye,  
When He looketh on who is King of the sky?



At eve, when his brilliant career is done,  
 Say, dost thou not sometimes lament for thy sun?  
 The light is obscured which thou lovest the most,  
 And what is to thee the attendant host?

What is't to thee, though the moon in her power,  
 Look all radiantly down from her nightly bower;  
 Though Jupiter glow; and though Saturn's bright ring  
 Be confess'd in the sky a resplendent thing?

And what though the whole constellation of light  
 Declare thee, O Venus! the queen of the night?  
 Far better thou lovest—vain flatterers scorning—  
 One glance of that beam that awaketh the morning!

So, that peerless jewel, the human mind,  
 Its first, best pleasure in *Truth* must find,  
 And hailing the bright ray that beams on the night,  
 Bewail when dark error bedims its fair light.

And none who adore thee, thou sun of the soul!  
 And bow to thy dictates, and love thy control,  
 Can e'er, as thine equal in value proclaim  
 That sparkling deceiver, whom Fancy we name.

DUBLIN.

M. B.

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## PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Continued from p. 233.)

On the accession of Anne, the Presbyterians presented an address of condolence and congratulation to her Majesty, in which, they said, they considered her Government as one of the greatest blessings secured to the nation by the late happy Revolution; that they who had been so active in promoting it, would ever be loyal "to a Queen that had acted so great a part in it herself." To this address, they received what is termed, in courtly language, *a gracious answer*; but they were soon after made acquainted with the real sentiments of her Majesty, who had been taught to consider the high churchmen, *or Tories*, as the friends of monarchy and the true sons of the Church. The Tories, who heartily hated the Dissenters, both for their religious and political opinions, now

treated them openly as a sect who endangered the hierarchy; hence, additional laws were required for its protection. On the first subsequent meeting of the Irish Parliament, an act was passed, that no person in the kingdom should be capable of holding any employment, or of being magistrate of any city or town, who did not receive the sacrament according to the *Test Act*, passed in England. About the same time, a convocation of the established clergy was held, when it was agreed, that, to “preach against the doctrine, government, rites, or ceremonies of the Church,” or maintain schools or seminaries for the education of youth, in principles contrary to those of the Established Church, was a contempt of the ecclesiastical laws of the kingdom.\* In order to strengthen those pious resolutions, the Government ordered that the oath of abjuration should be taken by every person before the first of August, 1702–3. To this oath some high Presbyterians conscientiously “scrupled at some expressions” in it; they were bound to swear that the Pretender was not legitimately born (not King James’s son), of which circumstance it may be safely averred, they could know nothing. For refusing to take this oath, the Rev. John M’Bride, Belfast, the Rev. John Riddal, Ballydonaghy, and the Rev. Alex. M’Cracken, Lisburn, were obliged to fly into Scotland, where this oath had not come in force. To such a length did the persecutions proceed against those persons for their conscientious scruples, that in the Irish Commons Journals of 1703, when the usual grant was made of £1200 to the Presbyterian clergy, it was recommended by her Majesty’s faithful Commons, that Mr. M’Bride and Mr. M’Cracken, who had refused to take the oath of abjuration, “should be struck off the Establishment.” March 1704, we find Arthur Upton, William Hamilton, Archibald Edmonston, William Cunningham, William Cairns, David Buttle, and William Mackie, Esqs. petitioning the Commons concerning several disabilities which they and some

\* Smollett’s History of England.—During the sitting of this convocation, they disputed with the Parliament respecting a clause in a bill for the better improvement of the hempen and flaxen manufactories of Ireland, which the latter were about to declare free from tithes. This the clergy declared would be highly prejudicial “to the rights and properties” of the clergy of this kingdom.

other Dissenters lay under from the Test Act, but they had no redress.\* In 1705, Mr. M'Bride returned to his charge in Belfast, but was again obliged to retire to Scotland; and Mr. Clugston, the sovereign of that town, forcing into his house to apprehend him, but missing his aim, was so enraged that he ran his sword through the band in his picture.† This picture is still in possession of a reverend gentleman in Belfast, a striking monument of Episcopal persecution.

In 1707, frequent attempts were made by the friends of the Presbyterian body, both in and out of Parliament, to have the Test Act repealed; but instead of relaxation, the Tories openly avowed their desire to rivet their fetters. Strange as it may appear, in every attempt made, the celebrated Dean Swift was at the head of the alarmists, writing frequently against the claims of Dissenters, and alleging that the repeal of the Test Act would be the direct means of overthrowing the Established Church. We shall here lay before the reader a few of his remarks on this subject; they will prove that this reverend champion was neither a sagacious politician nor a true prophet. Speaking of the Roman Catholics and Dissenters, he says, when noticing the former, "We look upon them to be altogether as inconsiderable as the women or children. Their lands are almost entirely taken from them, and they are rendered incapable of purchasing any more; and for the little that remains, provision is made by the late Act against Popery, that it will daily crumble away, to prevent which, some of the most considerable among them are already turned Protestants, and so, in all probability, will many more. Then the Popish priests are all registered, and *without permission* (which I hope will not be granted) they can have no successors; so that the Protestant clergy will find it, perhaps, no difficult matter to bring in great numbers over to the Church; and in the mean time, the common people, without leaders, without discipline, or natural courage, being little better than hewers of wood and drawers of water, are out of all capacity of doing any mischief, if they were ever so well inclined." He then makes the following comparison be-

\* Irish Commons Journals.—Conduct of the Dissenters.

† Tradition.—MS.

tween the power of the Roman Catholics and Dissenters. "It is agreed among naturalists, that a lion is a larger, a stronger, and more dangerous enemy than a cat; yet if a man were to have his choice, either a lion at his feet, bound fast with three or four chains, his teeth drawn out, and his claws pared to the quick, or an angry cat, in full liberty at his throat, he would take no long time to determine which was most dangerous."\* Such was the bigoted language of this eccentric Dean, who has been often considered one of Ireland's most talented sons, her greatest friend, and most undaunted patriot!

In 1708, the county of Antrim was considerably agitated by a series of oppressive events, arising out of the operations of the Test Act. Bishop Burnet, in the "History of his own Time," informs us that at this period the greater part of the Established clergy were inimical to toleration: the Dissenters were not a little soured by the unjust banishment of their popular ministers, and the people divided into the factions of Whig and Tory. The Dissenters, to a man, were attached to the former, and the latter were composed of those of the Established Church, the most overbearing of whom were strenuous advocates for *passive obedience*, and were distinguished by the name of *high-flyers*. Encouraged by the notorious partiality of those in power, the high-flyers kept up a constant though nibbling warfare against all Dissenters, accompanied by their usual war-cry of the *Church being in danger*: so that the least movement on the part of the Dissenters, to endeavour to obtain a repeal of the Test Act, was represented by the Tories as the certain forerunner of open rebellion. The different bickerings which took place about this time through the inveterate malice of the Tories, have been so fully detailed in that excellent work, entitled "Presbyterian Loyalty," that we forbear repetition, and hasten to matters more important to our present purpose.†

In November 1709, the national ferment was heightened by a sermon preached at St. Paul's, in London, by

\* Mason's History of St. Patrick's Cathedral.

† In the above year, we find the Bishop of Down and Connor, intriguing with Col. Hooke, to assist the views of the Pretender.—*Hooke's Negotiations*, p. 107.

Dr. Henry Sacheverel, a bigot of narrow intellects, and an overheated imagination. In this sermon he inveighs most bitterly against all Dissenters, and defended the favourite Tory doctrine of *passive obedience* and *non-resistance*, asserting that the Church was even then attacked by its enemies, and but slightly defended by her false friends. For this highly inflammatory discourse, he was tried by the House of Peers, found guilty, and suspended from preaching for three years; and his sermon, which had been printed, was ordered to be burned by the common hangman. This sentence, however, was deemed so very slight, compared with his delinquency, that by his adherents it was deemed a victory; and bonfires and other rejoicings were made by his friends on this occasion.\*

The Irish Sacheverelites took a lively interest in the fate of their champion. *High Church* and *Sacheverel* became their ruling toast and watchword; and parts of the female head-dress were even called by his name. The writer remembers to have seen two aged females wearing the *Sacheverel cap*; which was distinguished by a sharp peak in front, formed by two large plaits.

In the latter end of 1711, that sink of insignificance and corruption, the Irish House of Lords (where the prelates, from their having seats in the House, and family connexions, had always great influence) gave in a petition to the Lord Lieutenant, to be presented or forwarded by him to her Majesty, against both clergy and laity of the Dissenters. Their lordships begin by saying, that they are touched to the heart to learn that the members of the Established Church have been charged by the Dissenters "with oppression and persecution." That the Dissenters had held a meeting at Drogheda, where there had been none held for thirty-eight years before;† that the "Episcopal orders" had been designated by them "superstitious and idolatrous," and that the ministers of the Establishment had been openly and violently assaulted; yet they had endeavoured, by gentle means, to melt down refractory sectaries, but that evil had been returned for good; while the "Northern Presbyterians" spread themselves over the country, and sent out missionaries into

\* Smollett's History of England.

† For a confutation of this statement, see "Presbyterian Loyalty."



other parts of the kingdom, "where they had no call." That they were enabled to do so, by misapplying the bounty of £1200 per annum, for the purpose of undermining the Church of this kingdom, employing agents, supporting lawsuits, and forming seminaries, "to the poisoning of the principles of their youth." That "one John M'Bride, a non-juror, stating himself Minister of Belfast, at a provincial synod held there, preached and printed a sermon, wherein he justified those meetings, and makes them independent of the civil power." They go on to state, that they thought it their duty to inform her Majesty of the danger which, if not speedily checked, would destroy both Church and State; and hope, that her Majesty would be pleased to withdraw her bounty of £1200 yearly, in order to ensure the safety of the kingdom.\*

Notwithstanding the earnest recommendation of their lordships, spiritual and temporal, the £1200, which had caused them so much uneasiness, was not withdrawn from the use of the ministers; yet the Tories were not disheartened, continuing their malignant opposition, with a still greater degree of venomous confidence. At the Assizes held for the county of Antrim, in April 1712, another great effort was made by the Grand Jury, presenting as disaffected persons to her Majesty's government, Messrs. M'Bride, Riddel, and M'Cracken, they not having appeared and taken the oath of abjuration, when summoned for that purpose by Brent Spence and Westerna Warring. The following are the names of this Grand Jury; and it is not a little curious, that, at this short distance of time, only two persons of their surnames now occasionally appear on the grand inquest of that county:—Brent Spencer, Robert Green, Valentine Jones, Edward Obrey, Alexander Stewart, Paul Warring, Francis Maukin, Edward Hall, Bryan O'Neill, Henry Mulholland, Ed. Williamson, Cornelius Cahan, William Carter, Fortescue Dogherty, Roger M'Cormic, Arthur Mathews, Alexander Aiton.†

In 1713, the inveterate malice of the Tories rather increased, being heightened by the attention paid to their

\* Journals of the Irish House of Lords.

† Records of the County Antrim.

rumours by the lords justices, two of whom were the archbishops of Armagh and Tuam. From their having thus the ear of the state, the most trifling disputes were magnified as the cause of the *Church*, which was as usual declared to be *in danger*. Numerous petty trials are stated to have occurred between the parties, and tradition relates at least one instance, where the clergy actually fought with the arm of flesh, as well as with that of the spirit! The commencement of the following year, appears to have been the golden age of Toryism; in it, the toleration to Dissenters was still farther circumscribed by an Act made in England; but by a clause, also extended to Ireland, entitled, "An Act to prevent the growth of Schism," by which the education of youth was taken out of the hands of such schoolmasters or others, as were Dissenters, and given to those who were *true Churchmen*. The Tories now deemed themselves secure, fondly anticipating the end of their arduous labours, by the annihilation of all Dissenters. Oral history informs us, that in the plenitude of their power, they proceeded to take up by force the *Dissenters' Catechisms*, and *even to nail up the doors of their Meeting-houses*; those of Downpatrick, Rathfriland, Antrim, and Dunagore, are recorded as having been *nailed up* at this period. According to the same authority, the person sent to nail up the meeting-house at Carrickfergus, fell suddenly dead in that town on his way thither.

(To be continued.)

#### WHAT IS MAN?—No. IV.

HAVING contrasted the infantile and matured state of man, a similar process has now to be carried on with man's conditions in ignorance and in knowledge. But what mean we by man in a state of ignorance? He who is termed the wisest of men, makes this confession, "I said I will be wise, but it was far from me." Of Newton it is recorded, that he deemed himself a mere child in knowledge. Even Christ averred that he did not know when the day of judgment is to dawn. All created beings must be comparatively ignorant. God alone is perfect wisdom. Yet, we speak of wisdom in man, and oppose it to human ignorance. If Newton was very ig-

norant, compared with the superior beings of whom the poet sings; yet, between his deficiency of knowledge and that of the wild Indian there is an almost immeasurable distance. The former was able to push his calculations into immensity; the latter exhausts his arithmetic by counting ten. One comprehended the mixed movements of millions of distant worlds; the other knows nothing of the nations of the one on which he dwells. The philosopher explained the principles by which the comet is urged through space, two, ten, or thirty thousand miles per minute; the savage cannot tell how the arrow from his bow is borne to its aim. Nevertheless, the wanderer through the woods possesses a knowledge of some things of which the profound occupant of the study is ignorant; and there is scarcely an adult human being to be found, except the idiot, who is not, in some respects, wiser than his neighbour. The most learned of men might learn something from the untutored peasant. Let the most acute theorist enter the workshop of the practical artisan, and the former will blush at his own ignorance. The ablest astronomer may be utterly ignorant of botany and chemistry. The master of many languages may know nothing of the physical sciences. And the best geologist may be wholly unacquainted with mechanics.

From these, and a multiplicity of similar circumstances, the word *ignorance* has come to be employed in the most vague and even contradictory senses. Too commonly, each one is strongly disposed to ascribe ignorance to others, from which he deems himself to have escaped. The Chinese are said to look down with haughty contempt upon all other people, as ignorant and inferior beings. The inhabitants of one district in Great Britain esteem others comparatively ignorant. Each one places the dissimilar customs, politics, and religion of his fellow-men to the account of their ignorance. Among the votaries of the numerous systems of theology, the most universally approved method of dealing with an opponent is to pronounce him blind to the truth and ignorant of religion. The disciples of Mahomet accuse Christians of being ignorant and blind, and the disciples of Christ retort the charge. Far is it from being uncommon, for an aged female, who, because her sins have through the

infirmities of her frame forsaken her, to fancy that she has cast off her sins, to imagine that she is supernaturally enlightened and supereminently religious, and to denounce every one who dissents from her misty mawkish notions, as wofully ignorant, blind, and carnal—no matter though the individual whom she thus condemns has been as many years virtuous as she has been vicious—no matter though he may have been deeply studying nature, and seriously meditating upon revelation, and labouring assiduously all his life to stir up his every energy to adore and obey the Great Author of both, while she knows nothing of nature's volume; and her knowledge of the Volume of Grace extends not a hair's breadth beyond how to perform a parrot-like repetition of a certain number of texts, whose sound, rather than sense, seems to sanction the puerile fancies which she calls faith, gospel, and religion.

It is evident, then, that our view of man in a state of ignorance, must not be drawn according to any one of the preceding standards, for representing the actual condition of humanity. These *criteria* do not by any means demonstrate what ignorance really is. They in fact prove nothing more than that "every way of a man seemeth right in his own eyes." Yet there is, as all parties most readily admit, a state of man which, apart from all prejudice and partiality, may be termed a state of ignorance—a condition in which, it is by the mouth of the prophet said, "My people are destroyed for lack of knowledge." What, then, is the knowledge they lack? of what are they then ignorant? To these inquiries it is replied, without the least misgiving as to the propriety and truth of the position, that man's ignorance is to be measured by the deficiency of his knowledge of himself, and of his connections with other beings and things, physically, socially, and morally. The less a human being knows of himself and of his relations to external nature, to his own species, and to other existences, the more profound and pernicious is his ignorance. He who knows not, or but very imperfectly apprehends what he really is, and in what way, and for what purposes he is linked to other beings, is truly in a state of ignorance. He who knows nothing, or next to nothing of his own frame and mind, is ignorant. He

who is not acquainted with the great principles by which man is bound to man, and the individual is joined to the whole, is ignorant. He who is nearly, or entirely unaware of the good and evil inseparably connected with obedience to and infraction of physical, organic, and moral laws, is in a state of ignorance. And miserably ignorant are all who have yet to learn, that to discharge duty is to consult self-interest; to do good to others, is to benefit self; and to love God, is to cherish self-love. The terrible effects of such ignorance, it were impossible for the most highly gifted mind to calculate; and their monstrous deformities, placed by the side of imagination's most frightful offspring, would, by the contrast, become objects of beauty and grace.

What crimes, and injuries, and enormities, man has perpetrated against himself, purely through ignorance of himself? Hence, the wars of nations, the factions and feuds in kingdoms, and the broils and mischiefs in families. In ignorance of their own nature, rights, and interests, men harness themselves to the car of tyranny, and drag it thundering through the land, to crush beneath its wheels every plant of freedom that adorns the earth; and this havock, they call fighting for their country. They bend their necks to the heaviest yoke, and then shout "we are free;" and breathe forth threatenings of death against any one who shall whisper that they are slaves. In their ignorance, they lash themselves to the chariot in which spiritual domination, and fanatical pride, and merciless persecution sit, with their obsequious myrmidons, and as they draw this fiendish group over the groaning earth, they still cry aloud, "This is the will of Heaven, and these are the messengers of God." It matters not, that they are robbing others, and sacrificing themselves. They are ignorant, and know it not. It matters not, that the tyranny which they thus establish, and the spiritual domination which they thus erect, level man with the beast, and cover the earth with a curse—they are blind and see it not. Yet, many of these think themselves enlightened by science, and instructed and illumined by Christ. By Jesus led and Heaven inspired, they still believe themselves to be, when they are performing the parts of demons. But, did the blessed Saviour conduct



the Crusaders to Palestine? Did he direct the Bartholomew Massacre? Did he order the lighting up of the Smithfield fires? Did he command Calvin to burn Servetus? Has he enjoined bigotry, persecution, and oppression? Iniquities perpetrated, frauds practised, and crimes committed, either upon self or others, in the name of Christ, must ever the more clearly prove that the offenders are deplorably ignorant of the dispositions and designs of him under the authority of whom they profess to act. They may, indeed, strictly adhere to a system well guarded by creeds, strongly fortified with prejudice, and circled about by quadruple rows of the frieze-work of fancy, fashion, and political church establishments, which they dare to style Christianity; but this only furnishes additional evidence that they are ignorant of Christ—they know not the truth as it is in Jesus. They are themselves enslaved by their own pride and bigotry, and they cannot understand the glorious liberty of the sons of God. They are blinded by their own animal passions, and they see not that men are brethren, and God is their Father. They are stunned by the thunder of their own anathemas, and hear not the voice which says “Judge not.” Their feelings are hardened by the excessive heat of their zeal, and their heart cannot be penetrated by the commands of the Teacher who said, “Love one another,” “Love your enemies.”

The ignorance of the child of nature, wandering in his native woods, unaware of the existence of the arts and sciences, of civilization and the Bible, is far less deplorable, because far less mischievous, than this ignorance in what is termed the religious world. The ignorant savage might strike the stranger who happened to come unexpectedly into his covert, dead at his feet; but the still more savage, and in one sense more ignorant fanatic, would, if his power were equal to his malignity, plunge in everlasting perdition the souls of not only neighbours and friends, but of children and parents, if they rejected his notions, and refused to worship the idols of his imagination. In his folly and madness he affirms that the Bible must be a lie, and Jesus an impostor, if his notions are false. Rather would he have creation annihilated, than his opinions proved wrong, and his system destroyed.

Surely this man is in a state of ignorance. Lament we may, and that deeply, that state of man in ignorance of books, sciences, and the improved arts of life, for this is very bad. Grieved we may be, and that heavily, at the state of man in ignorance of Divine revelation, for this is still worse; but our anguish ought to be most intense, whenever science and revelation are by man, in ignorance, converted to engines of misery for self and others, for this is worst of all.

Of man, then, whether peasant or prince, learned or unlearned, the naked savage, or the silk and diamond-decked empress, the Heathen, the Mahometan, the Jew, or the Christian, it must be owned and lamented, that he is in a state of ignorance whenever he does not sufficiently know himself, to regulate, direct, and exalt his own feelings and intellect, nor so far understand his connections with things and beings around, as to refrain from injuring, by word or deed, his fellow mortals.

Nor is this state of ignorance difficult to be detected. It leaves its deep imprint and fetid odour on every path through which it takes its way; and when in sight, its aspect is haughty, its tone harsh, and its bearing vindictive. It brooks no opposition that it has power to destroy. It is deaf to reason, blind to common sense, and insensible to the rights of others, when by brute force it can secure the gratification of its own animal desires. To be told that it may become wiser, it deems a gross insult; and to be assured that it ought to grow better, it takes for a daring libel. The slightest provocation renders it perfectly rabid, and if there should be an insuperable obstacle in the way of its pouring a flood of fury against the object of its detestation, it will turn its wrath against itself. This ignorance is the curse of humanity. It is a permanent plague in the world. Ever ready is it to mingle in every cup of earthly pleasure wormwood and gall. The king it torments on his throne, the peasant it pesters in his cottage. It sours the sweetest mind, and hardens the softest heart. The most profound learning it renders useless, and the soundest theology inapplicable, or even injurious. It is, in truth, a devil going about like a roaring lion, seeking whom he may devour; and, alas! for the wretched mortals who are his self-abandoned prey!

IGNORANCE INCONSISTENT WITH INDIVIDUAL, DOMESTIC, AND NATIONAL HAPPINESS.—No. IV.

OUR last number of these observations, concluded with an allusion to factories. Now, it is not that we conceive factories essentially inconsistent with either the greatness or the happiness of the people in general, nor even with that of those who are in particular connected with them. If human amelioration were radically inconsistent with the factory system, miserable indeed were then the prospect for this country. Its destiny is fixed, and no human power can reverse it. Nature and providence have irrevocably determined it for a manufacturing country; nature and providence, that have founded its mines and made the ocean to lick its shores. It must long, therefore, remain the emporium of the world. But we hope there is no necessity laid by that on any portion of its population, to feel their condition a yoke of grinding bondage. But we do not think this by any means an essential of the system. We think, with a little self-denial on the part of parents, which would forbid the early crushing of their children, and a generous co-operation of employers to enlighten and moralise the masses, for whom they have a weighty responsibility before God, much might be done to soften the rigour of a system that is in itself inevitable, and to make it a blessing where it has been a curse.

In the wonderful facilities for interchange of thought; in the incessant conflict of mind with mind; in a thousand ways, manufacturing tendencies, if animated and directed by education, might be made to build up the noblest people that the world has yet seen. The manufacturing places, have, of late years, done wonders for liberty; and they might, if well influenced, do wonders in every way. We confess we are not of those who see in rural life nothing but simplicity and innocence; and as it is, we can observe phases in which the manufacturing spirit is better, and we see possibilities in which it might be infinitely superior. But there is no use in putting one against the other; we know that all in several ways might be made incomparably more than what they are, and the whole tone of society elevated in the broad grandeur of an entire

people. Labour in the factory or in the field, must be the lot of millions; and every honest and instructed man in the nation, ought to be anxious to know what softening and refining facilities may be connected with that lot. And it will be as readily conceded by right and kindly natures, that whatever these facilities are, they ought not to be counteracted, but assisted. By what means, then, might this be done? By education. As the Greek rhetorician said respecting delivery in oratory, so we say with far more truth respecting education in popular improvement; it is the first thing, it is the second, it is the third; it is in fact every thing. It might even with the factory system be most advantageously combined. A good arrangement of instruction—which indeed we think must be made by Government—might precede the age of factory employment, and might afterwards mingle along with it. A general method of infant and of primary instruction, could easily be put into operation, even before the legal age in which it is permitted factories to employ children; after that, a system of education adapted to each manufacturing locality could be established, in which some of the intervals from working might be devoted to educational purposes. There would then be a small period before work commenced at all, which would be secured, at least, in awakening the faculties, and the snatches of subsequent opportunities, would serve to keep them alive, and even to grow stronger. After a certain period, we do not think it a disadvantage that labour should go on, and be alternate with study; and especially, when it is the labour which must occupy the remainder of life. We should, on the whole, think it a great advantage if intellectual power and manual dexterity, travelled in parallel velocity, and at the point of maturity, a human being, instead of a mere part of machinery, found himself an intelligent man, and an apt mechanic. Even to the wealthiest students, physical relaxation is found a necessary ingredient amidst their studies; and although factory employment might be more than relaxation, it certainly ought not to be so far above the average of youthful strength, as to leave no intervals, or no disposition to employ those intervals to any improving purpose. Now, if in the early part of life, such tastes were aroused and cultivated, mechanical la-

bour would present no absolute barrier to their advance in maturity. We, on the contrary, imagine there would be something of advantage in this very contingent, that when once the understanding was awake, some sedentary employment would, by an easy exercise, only the more stimulate meditation; and others of a more active kind, by exercising the body, would only the more powerfully invigorate thought. When we consider besides this, that manufactures are often connected in their principles with science or with higher arts, we can at once see what advantage intelligent operatives would possess, who could combine at once familiarity in the theory and constancy in the practice. And few are the highest results of education which they might not enjoy. They would be united by a common agreement, in a common taste. They have done much for political measures by union, they might also powerfully co-operate for moral and intellectual objects. The enormous quantity of power, of time, of money, would be united, and a mental creation would arise, instead of the union which such an expenditure has occasioned. The difference of taste, would, of course, draw forth a difference of *materiel*. A love of the fine arts would be developed, and casts and pictures would be sought, and the glorious masters of form and colour would be revered, even in their shadow; music, with all its humanising harmonies, would be desired, and brutal brawls would be detested as they ought; libraries and museums would be crowded instead of gin-shops, and useful lectureships would universally take the place of maudlin and braggadocia declamation. It is not possible to calculate what results would occur from even a moderate educational system; and what light might spread over the land from an operative class universally intellectual. But the current, as yet, is for the men. It is, however, a common fact, that even when many parents are anxious enough to instruct their sons, they are in a state of happy indifference about their daughters. Practically, they seem to hold Mahomet's doctrine on this point, that women have no souls. It is a sad mistake, and bad its consequences. Women, however, in latter times have shown, that if they have no souls, they have within them something so strangely like them, that if the long-bearded



prophet were alive in our day, he would be staggered in the faith of his own inspirations anent that point.

"Plase yer riverence," said a decent and douce farmer's wife one day, to her minister, "is there any orderly and sober man you could recommend to teach my daughters writing?" "Indeed, my dear Mrs. ——," replied he, "I would not have them taught writing at all; they will only write love-letters, believe me." Now, with all due submission to the reverend divine, it were even better that they themselves should commit the terrific evil of inditing love-letters, than that others should be engaged to do it for them.

But it is plain as can be, that, however learned about gods and goddesses, this clergyman understood nothing of the antiquity and philosophy of love-letters. For, if a certain poet is to be believed, the *invention* of writing altogether arose for the purpose of composing such epistles. Pope, on these matters, is no mean authority, and he, as we remember, says,

"Heaven first taught letters for some wretched lad,  
Some banish'd lover, or some captive maid."

But, in solemn seriousness, the true and complete education of woman must constitute one of the essential principles of social reformation. On every spot of earth where she is low, so is society. Where she is the mother of the ignorant, she is generally the nurse of the slave. As she rises in the scale of intellect, so does the moral tone of the community. If she then be as she is, the light of man's dwelling, let that light be fed by an instructed mind. Let us but once make the root sound, and we invigorate and beautify the branches. The relation of woman to our nature and to society, gives to her an influence almost omnipotent, and justly. Woman, the constant benefactor of humanity from the cradle to the grave; whose smile, deep in the mysteries of a mother's love, fell first upon its infant dawn; who watched the earliest glimmer of its being, and fanned it into life; whose anxieties and cares trembled around it, when to others its existence was worthless; in whose eye it kindles its morning gladness, from whose voice it syllables its struggling lisps, from whose spirit it catches its first gleams and flashes of conception; whose kindness meets it at every

stage in the pilgrimage of life, when its sun is bright, and when its evening falls; gives a purer lustre to the one, and a milder closing to the other; whose sympathies follow it in every vicissitude of weal and woe, and when it seems reft of all, remains still its faithful and benignant guardian. Make woman, then, a friend as powerful in intellect as she is fervid in feeling, and humanity shall flourish as a tree beneath the softest dews and brightest suns of heaven.

Both man and woman are, however, likely to become more truly enlightened. Science is growing more familiar, and comes nearer to our homes and happiness. The spirit of science is imparting deep and felt impressions. We feel them in the alleviation of physical pain; in the increase of personal security; in a just estimate of human nature; in an enlargement of our sentiments; in a growing sense of independence; in the extension of intercourse, and in the gradual disappearance of a thousand prejudices. The voice of knowledge has gone forth in the earth. She is scattering books from the palace to the cottage, and leaving the seeds of a better life in the world; and that life-tide is flowing into deeper currents, and with greater strength; inquiry becomes more earnest; knowledge begets mutual confidence; thence arises union—union is the soul of power—and union directed by righteousness and truth, becomes gloriously triumphant—triumphant over gloomy ignorance, triumphant over debasing habits, triumphant over national bigotry, and triumphant over religious intolerance. And with that progress, there is one name in this country with which it will be inseparably associated, and that name is BROUGHAM. He has identified himself with the people's eternal interests, for he has written his name on the people's mind. It was only among them he found ample space for his energies and interests. His sympathies had their proper compass in the social mind, and the grasp of his intellect only felt its hold, when it fastened on the welfare of imperishable man. I admire his power; I admire that eloquence of deep meaning and far seen views; the knitted vigour, the lightning glances of thought; the turning back to finish the mighty fragments cast up roughly from the depth of his mind; the searchings and the soarings of an eagle eye;

the frequent out-burstings of deep and winding channels of emotion, placid when no storm plays upon its surface, but only needing resistance to foam and hurl to its cataract course; the impressive energy that leaves in every print a lion's stamp, whether it be where he has reclined to muse, or where he has stopped to tear his prey. I admire his rich and comprehensive genius, so massive in its structure, so varied in its parts, so profound and capacious in its inward windings, like some vast and venerable cathedral, rising in simple, but lofty majesty above the figures dwelling around it; whose shrines are furnished with tributes from every region, and whose chambers are replenished with the lore of every age. I admire him for these things; but more than all, and as his greatest glory, that he has unrolled the book of knowledge to the poor, and sent **THE SCHOOLMASTER ABROAD.**

H. G. P.

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 "MAKE NOT MY FATHER'S HOUSE A HOUSE OF
 MERCHANDISE."—JOHN ii. 16.

BEHOLD the Jews! oh, come they to profane
 The holy temple with unhallow'd gain?
 We marvel not the Saviour ill could bear
 Their guilty traffic in the house of prayer!

We marvel not the zeal which glow'd within,
 Burst forth in accents strong against the sin:
 We marvel not the terror of the Lord
 Should fall on those who disregard his word.

Christians! who gather on the solemn day,
 Where pious worshippers their homage pay,
 Ye feel indignant at the Jews of old,
 Who thus within the temple bought and sold.

Yet, pause a while; say, do we not offend,
 If, while we seem in lowly prayer to bend,
 We dwell on worldly objects that intrude,
 Or boldly come with passions unsubdued?

If, while we seem the sacred page to hear,
 The voice of pleasure dwells upon the ear,
 Or idle visions float before the eye,
 Which glitter'd round us in the week gone by.

How can the soul receive celestial beams,
Which comes to worship, fraught with earthly schemes,
Or yet uninfluenced by that grace of love,
Which bears our tribute to the throne above?

Oh! think not lightly of the time that's given
To call immortals to the views of heaven;
But dread the Holy Spirit might depart—
He rests not in a careless, worldly heart.

DUBLIN, January 18, 1837.

A. B.

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### DR. CHANNING ON TEMPERANCE.

[An Address delivered before the Massachusetts Temperance Society,  
at Boston, Feb. 28, 1837.]

I see before me the representatives of various societies for the promotion of temperance. It is a good and great cause, and I shall be grateful to God, if, by the service now allotted me, I can in any degree encourage them in their work, or throw new light on their path. The present occasion may well animate a Christian minister. What a noble testimony does this meeting bear to the spirit and influences of the Christian faith. Why is this multitude brought together? Not for selfish gratification, not for any worldly end, but for the purpose of arresting a great moral and social evil, of promoting the virtue, dignity, well-being of men. And whence comes this sympathy with the fallen, the guilty, the miserable? Have we derived it from the schools of ancient philosophy, or from the temples of Greece and Rome? No. We inherit it from Jesus Christ. We have caught it from his lips, his life, his cross. This meeting, were we to trace its origin, would carry us back to Bethlehem and Calvary. The impulse which Christ gave to the human soul, having endured for ages, is now manifesting itself more and more, in new and increasing efforts of philanthropy for the redemption of the world from every form of evil. Within these walls the authority of Christ has sometimes been questioned, his character traduced. To the blasphemer of that holy name, what a reply is furnished by the crowd which these walls now contain! A religion, which thus brings and knits men together, for the help, comfort, salvation of their erring, lost fellow-creatures, bears on its front a broad, bright, unambiguous stamp of Divinity.

Let us be grateful that we were born under its light, and more grateful still if we have been, in any measure, baptised into its disinterested and divine love.

I cannot hope, in the present stage of the temperance effort, to render any important aid to your cause by novelty of suggestion. Its friends have thoroughly explored the ground over which I am to travel. Still, every man, who is accustomed to think for himself, is naturally attracted to particular views or points in the most familiar subject; and, by concentrating his thoughts on these, he sometimes succeeds in giving them a new prominence, in vindicating their just rank, and in securing to them an attention, which they may not have received, but which is their due.

On the subject of intemperance, I have sometimes thought, perhaps without foundation, that its chief, essential evil was not brought out as thoroughly and frequently as its secondary evils, and that there was not a sufficient conviction of the depth of its causes and of the remedies which it demands. With these impressions, I invite your attention to the following topics—the great essential evil of intemperance—the extent of its temptations—its causes—the means of its prevention or cure.

I. I begin with asking, what is the great, essential evil of intemperance? The reply is given, when I say, that intemperance is the *voluntary extinction of reason*. The great evil is inward or spiritual. The intemperate man divests himself, for a time, of his rational and moral nature, casts from himself self-consciousness and self-command, brings on phrensy, and, by repetition of this insanity, prostrates more and more his rational and moral powers. He sins immediately and directly against the rational nature, that divine principle, which distinguishes between truth and falsehood, between right and wrong action, which distinguishes man from the brute. This is the essence of the vice, what constitutes its peculiar guilt and woe, and what should particularly impress and awaken those who are labouring for its suppression. All the other evils of intemperance are light compared with this, and almost all flow from this; and it is right, it is to be desired, that all other evils should be joined with and follow this. It is to be desired, when



a man lifts a suicidal arm against his highest life, when he quenches reason and conscience, that he and all others should receive solemn, startling warning of the greatness of his guilt; that terrible outward calamities should bear witness to the inward ruin which he is working; that the handwriting of judgment and woe on his countenance, form, and whole condition, should declare what a fearful thing it is for a man, God's rational offspring, to renounce his reason and become a brute. It is common for those who argue against intemperance, to describe the bloated countenance of the drunkard, now flushed and now deadly pale. They describe his trembling, palsied limbs. They describe his waning prosperity, his poverty, his despair. They describe his desolate, cheerless home, his cold hearth, his scanty board, his heart-broken wife, the squalidness of his children; and we groan in spirit over the sad recital. But it is right, that all this should be. It is right, that he, who, forewarned, puts out the lights of understanding and conscience within him, who abandons his rank among God's rational creatures, and takes his place among brutes, should stand a monument of wrath among his fellows, should be a teacher wherever he is seen, a teacher, in every look and motion, of the awful guilt of destroying reason. Were we so constituted, that reason could be extinguished, that the countenance retain its freshness, the form its grace, the body its vigour, the outward condition its prosperity, and no striking change be seen in one's home, so far from being gainers, we should lose some testimonies of God's parental care. His care and goodness, as well as his justice, are manifested in the fearful mark he has set on the drunkard, in the blight which falls on all the drunkard's joys. These outward evils, dreadful as they seem, are but faint types of the ruin within. We should see in them God's respect to his own image in the soul, his parental warnings against the crime of quenching the intellectual and moral life.

We are too apt to fix our thoughts on the consequences or punishments of crime and to overlook the crime itself. This is not turning punishment to its highest use. Punishment is an outward sign of inward evil. It is meant to reveal something more terrible than itself. The greatness of punishment is a mode of embodying, making visi-

ble, the magnitude of the crime to which it is attached. The miseries of intemperance, its loathsomeness, ghastliness and pains, are not seen aright, if they do not represent to us the more fearful desolation wrought by this sin in the soul.

Among the evils of intemperance, much importance is given to the poverty of which it is the cause. But this evil, great as it is, is yet light in comparison with the essential evil of intemperance, which I am so anxious to place distinctly before you. What matters it that a man be poor, if he carry into his poverty the spirit, energy, reason, and virtues of a Man? What matters it that a man must, for a few years, live on bread and water? How many of the richest are reduced by disease to a worse condition than this? Honest, virtuous, noble-minded poverty is a comparatively light evil. The ancient philosopher chose it as the condition of virtue. It has been the lot of many a Christian. The poverty of the intemperate man owes its great misery to its cause. He who makes himself a beggar, by having made himself a brute, is miserable indeed. He who has no solace, who has only agonizing recollections and harrowing remorse, as he looks on his cold hearth, his scanty table, his ragged children, has indeed to bear a crushing weight of woe. That he suffers, is a light thing. That he has brought on himself this suffering by the voluntary extinction of his reason, this is the terrible thought, the intolerable curse.

We are told, that we must keep this or that man from drunkenness, to save him from "coming on the town," from being a burden to the city. The motive is not to be overlooked; but I cannot keep my thoughts fixed for a moment on the few hundred or thousand dollars, which the intemperate cost. When I go to the poor-house, and see the degradation, the spiritual weakness, the abjectness, the half-idiot imbecility written on the drunkard's countenance, I see a ruin which makes the cost of his support a grain of dust in the scale. I am not sorry that society is taxed for the drunkard. I would it were taxed more. I would the burden of sustaining them were so heavy, that we should be compelled to wake up, and ask how he may be saved from ruin. It is intended, wisely intended by God, that sin shall spread its miseries beyond itself,

that no human being shall suffer alone, that the man who falls shall draw others with him, if not into his guilt, at least into a portion of his woe. If one member of the social body suffer, others must suffer too; and this is well. This is one of the dependencies, by which we become interested in one another's moral safety, and are summoned to labour for the rescue of the fallen.

Intemperance is to be pitied and abhorred for its own sake, much more than for its outward consequences. These consequences owe their chief bitterness to their criminal source. We speak of the miseries which the drunkard carries into his family. But take away his own brutality, and how lightened would be these miseries. We talk of his wife and children in rags. Let the rags continue; but suppose them to be the effects of an innocent cause. Suppose the drunkard to have been a virtuous husband, and an affectionate father, and that sickness not vice has brought his family thus low. Suppose his wife and children bound to him by a strong love, which a life of labour for their support and of unwearied kindness has awakened; suppose them to know that his toils for their welfare had broken down his frame; suppose him able to say, "we are poor in the world's goods, but rich in affection and religious trust. I am going from you; but I leave you to the Father of the fatherless and to the widow's God." Suppose this, and how changed these rags! How changed the cold naked room! The heart's warmth can do much to withstand the winter's cold; and there is hope, there is honour in this virtuous indigence. What breaks the heart of the drunkard's wife? It is not that he is poor, but that he is a drunkard. Instead of that bloated face, now distorted with passion, now robbed of every gleam of intelligence, if the wife could look on an affectionate countenance, which had for years been the interpreter of a well principled mind and faithful heart, what an overwhelming load would be lifted from her. It is a husband, whose touch is polluting, whose infirmities are the witnesses of his guilt, who has blighted all her hopes, who has proved false to the vow which made her his; it is such a husband who makes home a hell, not one whom toil and disease and providence have cast on the care of wife and children.

We look too much at the consequences of vice, too little at the vice itself. It is vice, which is the chief weight of what we call its consequence, vice which is the bitterness in the cup of human woe.

(To be Continued.)

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## MONTHLY RECORD.

JULY 1, 1837.

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*Anniversary of the Methodist Unitarian Association, Lancashire.*—The annual meeting was held at Padiham, on Friday, May 19. The religious services in the morning were conducted by Mr. Barrow of Bolton, to a numerous congregation. The friends dined together at the Inn; after which they adjourned to the Chapel, when the Rev. W. Maccall of Bolton was called to the chair. Various sentiments were proposed by Messrs. Barrow of Bolton, Duffield of Manchester, Ashworth of Newchurch, Taylor of Haslingden, Pollard and Robinson of Padiham, and the Chairman. The Chapel was well filled. In the evening, the Rev. W. Maccall preached to a crowded audience, on the obstacles to the diffusion of Christian Unitarianism. The reports from the various congregations in connection with the Association, were highly encouraging, affording additional evidence of the fact, that where labour is exerted in the diffusion of truth, success will follow; and that even without adventitious aid, the plain principles of the everlasting Gospel, if faithfully and feelingly inculcated, will make their way to the minds and hearts of the people.

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DIED, on Wednesday, May 26, at his house in Devon-street, Liverpool, aged 68, Mr. F. B. Wright, printer, an intelligent and useful member of society, of simple manners, and of a pure mind. He was extensively known as one who connected higher pursuits with the labours of an arduous business. He was particularly fond of theology, in which his reading was considerable. On this class of topics he was a frequent correspondent through the newspaper press of Liverpool, whenever he thought that ecclesiastical ignorance, intolerance, or misrepresentation, might profitably be exposed; but his essays on

such occasions were mild as his own spirit—he had no personal interest to serve, and was a meek friend of truth. He was the author of a “History of Religious Persecutions,” a work of some research, and of several occasional pamphlets. But, better than this, he was a good man; in the midst of daily toils pursuing a mental and moral life, simple and unselfish.

Like his brother, the late Rev. Richard Wright, he was the indefatigable and unwearied promoter of Christian Unitarianism. He was ever ready to vindicate its principles in the pulpit; he fearlessly defended them through the press. Whether supported by numbers or otherwise, whether countenanced by the wealthy or opposed by their fears or their apathy, he was ever at his post. His friendships were warm and steadfast. He trimmed not his faith or his affections by the mandate or the fickleness of others. In godly sincerity he had his conversation in the world. Many an interesting and instructive hour has it been our happiness to pass in his society. Many a time have we admired his firmness amidst adverse circumstances, his untiring zeal, his faith in the onward progress of humanity, his devotedness to duty, his trust in God. Peace and joy had he in believing; and his memory will ever be dear to those who love honesty of purpose, independence of thought, faithfulness in friendship, integrity in action, consistency of principle, zeal, benevolence, virtue, and piety.

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THE Irish Unitarian Christian Society held its annual meeting in Dublin, on Sunday and Monday, April 9 and 10. The religious services were conducted in Eustace-street and Strand-street Meeting-houses, by the Rev. J. J. Tayler of Manchester. The members and friends of the Society assembled on Monday evening in Northumberland Buildings, and had tea together. Mr. James Haughton was called to the chair afterwards, and the meeting was addressed by the Revds. Dr. Drummond, Dr. Armstrong, and J. J. Tayler, and Mr. W. Porter. The meeting then adjourned to the following Monday. On the evening of April 17, Mr. Haughton again presided, and the Rev. Joseph Hutton opened the meeting with prayer. The following persons spoke in the course



of this highly interesting meeting: Rev. George Armstrong (whose speech we have inserted in our preceding pages), Dr. John Ferguson, Messrs. R. Andrews, A. Carmichael, G. Allman, W. Porter, Bell, and J. Armstrong, Jun. The meeting was closed with a prayer and benediction by the Rev. J. Hutton.

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*Rev. R. Jackson, and the Opening of the Second Christian Unitarian Congregation, Glasgow.*—On Sunday afternoon, June 11, the Rev. R. Jackson, late pastor of the Independent Relief Congregation, Regent-place, Blackfriar's-street, in this City, preached in the Unitarian Chapel, Union-street. Intense interest was excited by this circumstance. The Chapel was crowded in every part, long before the hour of worship. Mr. Jackson delivered a clear, powerful, practical, and Scriptural illustration of the sentiment of his text, John viii. 32, "And ye shall know the truth, and the truth shall make you free." At its conclusion, Mr. Jackson detailed the circumstances which had led him to doubt the correctness of the popular theology, and the train of thought, and some of the works, which in connection with the prayerful reading of the Scriptures, had wrought the change in his religious opinions, and induced him to avow his conviction of the great Scriptural truths of God's unrivalled and undivided Unity, his boundless love, and the sonship of "the man Christ Jesus." The most profound and anxious attention was manifested throughout. Mr. Harris then announced that the Second Christian Unitarian Chapel, would be opened on the following Sunday, of which Mr. Jackson would be the minister; and concluded the service by fervently commending his friend and brother to the blessing of God.

On Sunday morning, June 18, the Second Christian Unitarian Chapel, Portland-street (George-street), was opened by Mr. Harris. It will comfortably seat about 300 persons. It was crowded; and forms in the aisle as well as in the entrance lobby, were likewise crowded. Mr. Jackson preached in the afternoon, and Mr. Harris in the evening. In the morning, Mr. Jackson preached in the Union-street Chapel, and in consequence of the numbers who could not get in on the preceding Sunday afternoon, complied with the request made to him, to repeat the discourse he then delivered. In the afternoon, the Rev. W. Maccall of Moor-lane Meeting-house, Bolton, preached a powerful and admirable exposition of the evils of the sectarian spirit as exhibited in the divisions of caste and faction, of pharisaism and cant and bigotry, so rampant among the exclusive religionists of Great Britain and Ireland. The audiences were large.

THE GOSPEL A DECLARATION OF THE ADVANCEMENT OF MANKIND TO A STATE OF IMMORTALITY.

THE erroneous tenets which up to the present day continue to be extensively inculcated, as the distinguishing doctrines of the gospel, have produced incalculable mischief, not only by corrupting the genuine gospel of Christ, but by being substituted in its place, and as such, occupying almost the exclusive attention of religionists. This is so notorious, that it has occasionally been in part acknowledged with strong expressions of wonder and concern, even by distinguished members of their own body. Of this, a remarkable instance occurs in Dr. Adam Clarke's Notes on the fifteenth chapter of St. Paul's first Epistle to the Corinthians. "One remark," he observes, "I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The Apostles were continually insisting on it, and inciting the followers of God [the *anointed* of God] to diligence, obedience, and cheerfulness, through it. And their successors of the present day seldom mention it! There is not a doctrine of the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect." The Doctor has here conceded, what must to every impartial mind appear to amount to a very strong objection to the system of preaching to which he adhered; to "*seldom mention* that great doctrine on which the Apostles continually insisted," must surely amount to nothing short of a great and radical defect. But had the Doctor been wholly free from bias, his concession must have been so ample as completely to have condemned the system of which he was the *almost* uniform advocate. He must have admitted that the *other* doctrines to which he refers, are not so much as once mentioned or alluded to by the Apostle throughout this whole chapter, which commences with an express statement, that it contains a declaration of the gospel which he preached to the Corinthians, and by which their salvation was effected, provided it were really received and retained by them. Whereas, the resurrection and the life everlasting which will be realised by it, is the *sole*

principle to which the chapter, and the declaration with which it commences, relates.

It is, indeed, a fact very deserving of observation, that the declaration of the gospel which is made in this chapter, with a fulness and particularity exceeding any other scriptural statements, relates solely and entirely to our deliverance from the present state of mortality to a spiritual and immortal state. A contrast is drawn between man as he is at present constituted, and man as he is destined to be constituted hereafter; see verses 42-44. And the sole means by which this great change is to be effected in his person, is declared to be, either a resurrection from death to immortality or "incorruption," or a translation of the living mortal to that incorruptible state; verse 52. There is no reference whatever, in this chapter, to any separation of mankind into two distinct classes, the one for rewards and the other for punishments, *subsequent* to their introduction to this immortal existence; but, on the contrary, it is represented as in *itself* a blessing of transcendent magnitude, forming a complete contrast with the present state of corruption, dishonour, infirmity, and animality; inasmuch as it is incorrupt, glorious, powerful, and spiritual. And lest we should imagine, that these properties respectively apply to a portion only of the man, and not to his whole frame and constitution in its two successive states, the Apostle is careful to show that his observations apply to the whole man, and particularly his *body* or person, as that which alone constitutes him what he is; with the death of which *he* perishes, verse 18; and after which, his existence can again be realised only by a resurrection; verse 17, 20. It is clear from these verses, that so long as men continue in the sleep of death, life is extinct; and that in this state all who have died actually continue to this time, with the single exception of Christ, who, by his resurrection, is become "the first fruits of them that slept." As it is the *body* which is now animal and mortal, so it is the future *body* which is destined to be spiritual and immortal; verse 44. Life and consciousness are not in themselves substantial existences, but properties appertaining to an organised body; when the frame ceases to exercise its functions they are extinct; and it can be only by a re-organising of the

frame, and a translation of it to a state in which it will be exempt from future dissolution or decay, that the vigour and perfection of its vital and conscious powers can be restored and perpetuated; see verses 52, 53.

But this advancement of the person from the inanity of the grave to a state of immortality, or from this animal existence to that state of spirituality and incorruption, is not a mere preparation for reward or punishment, for happiness or misery; but it is the actual realisation of that *everlasting life*, which, under this and other terms of the very same signification, is everywhere in the New Testament represented as the great blessing of God upon moral excellence. The Apostle not only represents, by the strong contrast which he everywhere draws in this chapter, between the present and the future state, its unspeakable superiority in every point of view, and particularly as it respects its incorruptible, its spiritual, and celestial nature; but he declares, that when death is thus destroyed, which can only be by all men being advanced to a state of immortality, all evil will be extinct; verse 26. *The last enemy that shall be destroyed is death.* This destruction of death is plainly a reiteration of the concluding clause of verse 22. *In Christ all shall be made alive*; the intervening verses expressing the successive steps by which this glorious issue will finally be brought to its full accomplishment—eternal life being extended to mankind, at periods more or less near or remote from that of their existence in this life, in an “order” corresponding with their advances in the moral scale—“Christ the first fruits, afterward they that are Christ’s at his coming;” of course, his second coming, when he “shall so come in like manner as” his disciples “saw him go into heaven,” Acts i. 11; an event which he had himself predicted, John xiv. 3; the period probably alluded to by Peter as “the times of the restitution of all things,” “when the Lord Jesus shall descend from heaven with a shout, with the voice of an archangel, and a trump of God,” and concerning which, it is again said, though probably in reference to the saints who will be then living, and who will immediately after “be changed,” “that the dead in Christ shall rise first.” 1 Thess. iv. 16, compared with 1 Cor. xv. 52, and which is again mentioned 2 Thess. i.

10; and, as I believe, with the late Mr. Evanson, more fully expatiated upon Rev. xi. 15, 18, and xx. 4, 6. The additional steps by which a life like that which has been exemplified in Christ, will at length be universally realised, are mentioned only in general terms, 1 Cor. xv. 24, 25; but they will consist in the absolute subjugation of all other "authority and power" to that of God and his Anointed; and so completely will the benign ends of the Divine government be accomplished, by all men having been made alive in Christ, or "death the last enemy having been destroyed," that, from that time forward, the office of the Messiah will cease to exist, and "God will be all in all," verse 28. The whole race of human beings, now raised to immortality or "incorruption," will have become completely devoted to the will of their Maker, and cease to require the intervention of any subordinate dominion whatever.

Thus, it appears that all the ends which the Christian dispensation is destined to effect, or which can form any proper object even of human desire, will be effected by the advancement of mankind from this mortal to an immortal existence; and, therefore, that the Apostle is perfectly correct in representing this great and ultimately universal event, as the *gospel* or *good news*, which he was commissioned to make known, and as comprising *the whole* of that good news. But if this be so, and we are right in the above interpretation of our Apostle's meaning, nothing is more evident than that *a very great and general cloud has been thrown over the gospel; that very event which is almost universally held forth as a mere opportunity, either of conferring rewards or inflicting punishments, constituting in reality the celestial state, the greatest of all blessings, and as such, forming the sole subject of the gospel.* From these premises, it inevitably follows, that the tenets which now so generally occupy the discourses of the pretended successors of the Apostles, are altogether foreign from its real meaning and purport; and, indeed, that there is, in the proper sense of the words, no real gospel *preaching* but that which consists in evidencing and illustrating this destined advancement of mankind from the present state, which is at once physically and morally frail and corruptible, to



a state of complete exemption from these evils. For it should farther be observed, that our Apostle appears constantly to keep in view an inseparable connection between the moral and physical condition of man; or, that when he speaks of death, mortality, corruption, weakness, animality, &c. he refers to our present moral, in common with our present physical condition; and that, when he speaks of the future raised and translated, incorruptible, and glorious state, he as evidently refers to a state at once of moral and of physical excellence. It is the general representation of the Scriptures, that the evils of mortality terminating in dissolution, are the concomitants of corresponding moral imperfections, and especially, that "sin when it is finished bringeth forth death;" and on the other hand, that the preservation and continuance of life, with the natural attendants upon a state of health and virtue, and the external blessings which they are the ordinary means of procuring, are the appointed accompaniments of moral worth; and that its elevation to a state in which it is no more liable to death, nor to any of the physical evils of a mortal existence, is the great blessing upon a corresponding elevation and purity of character. These principles were first announced to our primitive parents in Paradise; before whom, life and death were respectively held forth as the consequences of obedience and disobedience; and who, in consequence of their disobedience, were sentenced to the evils of this mortal state, terminating in dissolution; but to whom, however, under the symbol of the crushed serpent, hopes of a final triumph of the superior and distinguishing principles of their nature, and that of their race in general, over sin and death seem to have been presented. They were farther unfolded in every subsequent dispensation as recorded in the Scriptures, down to that of Christianity; for which was reserved the full disclosure of the divine purposes, in the complete deliverance, first of those who have made the greatest attainments in moral excellence, and ultimately, and in the order of their advancement in the moral scale, of the whole human race, to a state of immortality. Why was Enoch translated that he should not see death, but because he "walked with God" continually? and why was the same transition granted to the prophet Elijah, after a life

of piety in the midst of an idolatrous generation, but for a corresponding reason? Why do we everywhere in the Old Testament find the continuance and the increased blessings of life, or its sudden excision, abridgement, or the privation of its blessings, presented as rewards and punishments, but because God has appointed this connection between life and the due use and improvement of its blessings, and the contrary? And why, under the New Testament, do we find a resurrection to eternal life fully exemplified in the person of our Saviour, the great pattern of moral excellence, but because God has appointed an inseparable connection between these two great blessings?

But these plain principles, so continually held forth in the Scriptures, have been much overlooked, in consequence of very different ideas having been attached to the terms *death* and *life*, especially when respectively connected with the adjective *eternal* or *everlasting*, from those which they uniformly convey on all subjects unconnected with theology, and which is indeed their original and proper signification, as applying to the two great states and changes to which the human frame is liable. What can be a more palpable perversion of language, than that of adopting the word which has been appropriated to signify the loss of animated being, to express a state of perpetual animation, attended with incessant, and as is generally asserted, of most excruciating and never-ending punishments? Do the Scriptures afford any countenance to this idea of death? The supposition is contrary to what we have seen to have been their uniform representations. Adam was not sentenced to eternal punishment, nor to any punishment beyond the grave; but simply to return to the dust out of which he was made, that is to that state of inanimation from whence he was produced. His posterity are subjected to the same fate; and this is represented by the Apostle, Rom. v. 16, 18, xii. 21, as a state of condemnation. To this state of condemnation, arising from the prevalence of sin, he opposes the eternal life through righteousness, which was exemplified in the person of Christ, and announced by his Apostles as the common object of human hope and expectation. It is, to me at least, perfectly evident, that by death, which he here plainly uses in the theological sense as the punish-

ment of sin, he means no other than that event which was so clearly defined in terms of peculiar emphasis in the case of the first man, Gen. iii. 19; and that by eternal life, he means that life which was so gloriously realised in our Saviour, when from "the dust of death," he rose to a state in which "he dieth no more, death hath no more dominion over him." Now, as death in its plain and ordinary acceptation, is the actual fate of Adam, and of his posterity as sharing in the same moral imperfections; and as eternal life, in the same plain and proper acceptation, was imparted to our Saviour, and that through his righteousness, have we not every reason to conclude, that these are the theological as well as the ordinary or general significations of the respective terms?—and therefore, that death, in this sense, is the consequence or concomitant of moral evil and imperfection, and eternal or perpetual life, in the same sense as that exemplified by our Lord's resurrection, is the great blessing which God will at length render in like manner the concomitant of righteousness in each individual?

It will be evident to your readers, that if a state of immortality, or eternal life, constitute the great blessing of God upon moral excellence, there must be certain preparatory steps, by which those who quit this life in a state of moral pollution, will undergo a purification from sin, and at length become morally prepared for so glorious an advancement in the scale of being. This, indeed, we have seen to have been the general statement of our Apostle, and is plainly indicated by our Saviour under the phrase, "*the resurrection of judgment*" (improperly rendered of *damnation*), and by many other declarations strongly expressing the dreadful physical evils which must be the consequences of the corresponding moral evils so long as they continue. Whoever reflects, however, on the contrast between *life* and *judgment*, John v. 29, and between fire and life, in the parable, Matt. xxv. must, I conceive, see reason to conclude even from these passages, that life in perpetuity is the great blessing upon obedience, and that the punishment of sin indicates the very reverse. But the farther consideration of this important subject, must be reserved for a future opportunity; in the meantime, I should be greatly obliged by your observa-

tions, and those of your correspondents, in relation to it. Are not the conclusions of our best interpreters of the prophecies of Daniel and John correct, in concluding, that the seventh or last trumpet was blown immediately after the first French revolution, and that the time is now fast approaching, when the prophets and saints shall be rewarded, and the destroyers of the earth destroyed?

HOMO.

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 LINES WRITTEN AT THE TIME OF THE DEATH OF
 MRS. HEMANS.

THOU art gone to thy rest, lovely spirit! for ever;
 The strings of thy harp now hang loose to the wind;
 The sweet sounds that were wont to rejoice us, shall never
 More gladden our earth, or pour balm on the mind!

Thou art gone to thy rest, from affliction and wo;
 On thy spirit no more shall earth's sorrows have power;
 It was tried in the furnace whilst dwelling below,
 But it trusted in Him who gives strength in that hour!

Thou art gone to thy home, lovely spirit!—to glory!
 In the heaven of the bless'd thy harp shall ne'er cease;
 There thy theme will be love, and thy tale the great story
 Of salvation to man, and the message of peace.

Thou art gone to thy home, gentle spirit!—to heaven!
 To that fount which it thirsted to taste while on earth:
 Now the fetters that bound it, in pieces are riven,
 And its dark prison changed for the place of its birth.

In this world of change, this wild ocean of storms,
 Oh! who could expect aught so lovely to stay?
 Both the friends of our youth and the hopes we then form'd,
 Like the gourd of the prophet, have wither'd away!

Though yon stream seems fair as a region of light,
 As its waters flow on undisturb'd by the blast;
 Yet its journey must end—soon it fades from the sight,
 And falls, and is lost in the ocean at last.

All, all must roll on like that ocean's dark waves—
 Both the saint and the sinner, the low and the high!
 The proud oak of the forest must part with its leaves—
 So our dearest depart: but the soul cannot die!

J. F * *.

PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Continued from p. 269.)

IN 1714, the *Sacheverelites* of the County of Antrim were notorious for their slavish adherence to the precepts of *passive obedience* and *non-resistance*. This was strikingly exemplified at the assizes held for that county in July, when an address to Her Majesty was got up, signed by the Right Reverend Father in God, Edward, Bishop of Down and Connor, and the Grand Jury. In this address, those champions of the faith and true sons of the Church declare, that they highly approve of the Acts passed against Dissenters; and they proceed to evince their decided hostility to both civil and religious liberty. The following is a copy of this interesting document, which shows the true feeling of the *ascendancy* or *conservative men* of that time, when, with a rancour worthy of the most zealous inquisitor, they strove to overwhelm the entire Dissenting body:—

“*To the Queen’s Most Excellent Majesty.*”

“The Humble Address of the High Sheriff, Justices of the Peace, Grand Jury, Gentlemen, and Freeholders of the County of Antrim, in Her Majesty’s Kingdom of Ireland, at an Assizes held for the said County, on the 17th day of July, 1714, at Carrickfergus.

“Most Gracious Majesty,—The many instances of your Majesty’s pious zeal for our most holy religion, gives us ground to hope, that you will be able to fix an Established Church upon so solid a basis of legal securities, that neither schism nor heresy shall ever be able to prevail against her.

“As by a Sacramental Test your Majesty gave a seasonable check to the prevailing power of faction in our Corporations, so by a late important Act, you have stopped the spreading contagion of schism in our congregations, both which laws must affect latest posterity, if the prevailing of faction does not break through them.

“It is with the greatest pleasure we find, in that excellent Act against schism, that the oath of supremacy begins to revive in this kingdom, the repeal of which had opened a wide gate, and let into our Corporations

numbers of those who, by the principles both of their religion and policy, rob the Prince of his supremacy, and place that inestimable jewel of the Crown in the mixed body of their General Assembly.

“We glory in our loyalty to your Sacred Majesty, in opposition to those amongst us, who transfer it to their sovereign lord, the PEOPLE,* and dare maintain and subscribe such principles in print; and we will, with the utmost zeal and indignation, pursue those spirits who, by particular views of their own interest, enter into measures to fix any other Prince in your dominions, even whilst you are living, or otherwise to undermine the throne you hold so much to the glory of GOD and happiness to all your people.

“And may that GOD who enabled your Majesty to give peace to your subjects and allies, by the success of your arms abroad, crown you also with triumph over faction at home, and make the length of your reign as remarkable as the glories of it.

(Signed) BRENT SPENCER, *Commissioner*.
ED. DOWN AND CONNOR.”

Here we pause for a moment, and contemplate the uncertainty of life and all sublunary things, in the fate of this truly loyal address. Her Sacred Majesty died on the first of the following August; hence, she never received this memorial of her most religious, most faithful, and most obsequious subjects, it being then about the country for signatures.†

Never was the difference of religious or political feelings more conspicuous, than in the manner in which the announcement of the succession of George I. was received in the North of Ireland. The Tories were sunk into the most gloomy despondency, while the Dissenters openly and loudly testified their exultation at the event. In some places, on the first impulse of their joy, they took possession of the belfries of the parish churches, and rang a merry peal, to the no small annoyance of

* This refers to a toast that had been given at a public dinner in Lisburn, in 1708, where Clotworthy Upton, Esq. one of the Representatives in Parliament for the County of Antrim, drank, to “Our Sovereign Lord, the PEOPLE, as the *original*, under God, of Government.”—*Presbyterian Loyalty*.

† MS. in the possession of a gentleman in Belfast.

their sulky opponents. Nowhere was the accession of the House of Hanover more joyfully received, than in the towns of Belfast and Carrickfergus. A manuscript, written at this period by a gentleman of Belfast, states, that when George I. was proclaimed there, four hundred of the principal inhabitants appeared, mounted on horseback, and attended the reading of the proclamation in six different parts of the town, the populace cheering vehemently at each reading with deafening huzzas. It is added, that all the inhabitants of that town were well pleased except *three* or *four*. From the same MS. we learn, that the Whig inhabitants of Belfast had previously suffered much from the malice of the Tories. In 1707, George Macartney, the Sovereign, was summoned before the House of Commons, on the complaint of the Countess of Donegall, and charged with improper conduct in his government of the borough. After a long examination, he was honourably acquitted. About 1712, Isaac Macartney, merchant, proceeding to form, at his own expense, what is now called Hanover Quay, was much annoyed in this laudable undertaking, on account of his holding Whig principles.*

The gloomy forebodings of the Tories respecting their power being at an end, were soon in some measure realised. The Regency, who acted in the name of His Majesty, immediately removed from office the Irish Lords Justices, one of whom was Thomas Lindsay, Archbishop of Armagh, who, like Wolsey, "by suggestion tied the

* On the 30th March, 1714, the High Sheriff, Grand Jury, Magistrates, and Freeholders of the County of Antrim, presented an address to Her Majesty, in which was the following paragraph:—"In the midst of these congratulations, give us leave to lay before your Majesty, our just resentments that your excellent Minister, Sir Constantine Phipps, Lord Chancellor of Ireland, who has been a strenuous asserter of the Prerogative of the Crown, *the Rights of the Church*, and the Liberties of the People, should be singled out to fall a sacrifice to the interests and passions of designing men; which gives us too much reason to suspect, that the abilities and courage of this great man, in the seasonable defence of our Constitution, was his only crime." On the accession of George I. the House of Commons declared this paragraph *a high breach of privilege*, and "notoriously false, scandalous, and malicious;" and Brent Spencer, Member of Parliament for the Borough of Lisburn, who had signed the same, being called upon in the House, declared that "he was heartily sorry for his fault," in signing the above address.—*Commons' Journal*.

kingdom," and who was a noted persecutor of all Dissenters.* About the same period, the Tories were totally excluded from royal favour; and though the tyrannic Acts that had been passed in former reigns against Dissenters, still remained in the Statute-book, they were now little more than a dead letter.

In England, the cry of the *Church being in danger* was revived. To such lengths did the Tories carry their opposition, that they actually joined the Jacobites in espousing the cause of the Pretender; and in the North of Ireland, where their numbers were comparatively few, an effort was made to make a diversion in his favour. The following are the leading particulars:—

At the time that the Earl of Mar erected the standard of the Stuarts in Scotland, a partial rebellion, in which some blood was shed, took place near Ballintoy, County of Antrim. The persons particularly charged with this commotion, were Henry Stafford, Andrew MacCook, Francis Bourke, Capt. M'Donnell, and Lieut. Wm. Stewart. About the same time, the Earl of Antrim, Priest M'Donnell, and a few others, were made prisoners and confined in Dublin Castle. Stafford was taken soon after and confined in the same place. On the intelligence of some disturbance, Edward Clements, High Sheriff of the County of Antrim, issued orders to the officers of the militia dragoons, to meet him immediately with their men and horses at Ballymena. When assembled, Mr. Clements not deeming it necessary to take with him all the men and horses, selected about one hundred of the most serviceable. About thirty of these were placed under the command of Captain Boyd, with orders to search Ballymagerry House, the seat of the Earl of Antrim, then said to be raising a regiment for the service of the Pretender. To prevent any abuses on the part of the

* Smollett's History of England.—M S. Dr. Stuart, in his History of Armagh, says, that Primate Lindsay was not so "favourably disposed towards Dissenters as Primate Bramhall!" The reader of these pages cannot have forgotten the deeds of the latter, from which he will be enabled to form some idea of the tolerant spirit of Primate Lindsay. By his heavy exactions, he compelled the Presbyterians of the City of Armagh to relinquish their place of worship, which they had built on ground belonging to his See.—*History of Armagh*, p. 396.

militia, they were accompanied by Mr. Guest, Sub-Sheriff, who was instructed to meet Mr. Clements on the next day at Ballintoy House, the seat of Alexander Stewart, agent to the Earl of Antrim, who was reported to have been appointed captain in the Earl's intended corps.

At Ballymagerry, Captain Boyd made Lieut. Stewart prisoner, but Bourke and a servant effected their escape on horseback; the party then moved towards Ballintoy, but halting for the night at Bushmills. The next morning Captain Boyd requested Mr. Porter, the Presbyterian minister of the place, to accompany him in this search. Mr. Porter at first declined, but at the earnest request of the prisoner Stewart, who was on a friendly footing with him, and who expected protection from his presence, he afterwards consented. On their way to Ballintoy, Captain Boyd and Mr. Guest searched the house of Mr. Martin, a Church of England clergyman, whose son had expressed much disaffection to His Majesty's Government. They also searched the house of the Rev. Jeffery Fanning, a minister of the Established Church, who, according to common fame, was disaffected to the Government. Both here and at Ballintoy House, the utmost politeness was evinced by these gentlemen, who desired the military to remain without, lest their presence should alarm the ladies of the family. In the latter house, were found eleven muskets and some fowling-pieces, which, however, were not removed, and several parcels of goods concealed, belonging to the rebel MacCook, who had effected his escape into Scotland, in a boat belonging to Mr. Stewart. For this kind consideration, in not sending the whole to prison, which, as afterwards appeared, was in a great measure owing to the interference of Mr. Porter, Mr. Stewart some time after returned thanks in Antrim. The matter here terminated, and as the circumstances related have escaped our historians, it is probable that the transaction would have been soon forgotten, had it not been for the attempt made by the northern Prelates to misrepresent the transaction, their lordships seemingly forgetting that one brief year had wrought a wonderful revolution in the political world. The dynasty of the Stuarts had ceased, and the late ministry were in exile. To make any direct aggression

against the northern Dissenters, who were the staunch and zealous supporters of the Hanoverian succession, would have been neither safe nor prudent; but the Bishops recollected the old proverb, "if you cannot hang a dog, give him a bad name."

In February, 1716, Thomas Lindsay, Primate, and Edward Smith, Bishop of Down and Connor, transmitted a memorial to the Lords Justices of Ireland, stating, "that the clergy, and others, who are members of the Church by law established, in the Diocese of Connor and the Province of Ulster, have of late suffered great hardships by having their houses searched as disaffected persons, and their arms, which they kept for their necessary defence, taken from them, and, in some cases, by such who seem not to have had any lawful authority so to do; and that the Dissenters, *who have always been treated with such tenderness by us*, have been very active in carrying on, and chiefly concerned in these practices, in which they have been assisted by one Mr. Porter, a Presbyterian teacher." The memorial goes on to state, that the clergy had been "much discouraged in the performance of their religious offices and duty, and the people had been terrified from coming to the public prayers and service."

To support this memorial, several depositions were made. The Rev. Jeffery Fanning, Benvardeen, deposed, that on the 1st January his house had been searched for arms by seven armed men, whom he believed to be Presbyterians, without any officer, civil or military, and that one of them, David Snell of Ballymoney, told deponent that he had orders from the High Constable to serve the rest of the neighbouring clergy in the same manner. He also deposed, that on the Sunday following, "some of his parishioners told him that the intolerable insolence of Dissenters did almost frighten them from owning themselves to be Churchmen; and since that time, to deponent's great sorrow, his congregation had been much thinner than formerly." The Rev. James Smith, Ballintoy, deposed, that on the 4th of February, same year, the Sub-Sheriff, and one Captain Boyd, reached Ballintoy House while Mr. Stewart was abroad, and took an account of the arms found there, and that he was told that one of

the persons who came with the Sheriff was a Dissenting teacher."

John Martin, Curate of Ballintoy, deposed, that the Sub-Sheriff, and Mr. Porter, Dissenting teacher of Bushmills, and some other men, with a guard of about thirty armed men, *all Presbyterians*, as the deponent believes, searched deponent's house very narrowly, and on his demanding what they wanted, they said it was his son.

In consequence of this memorial, the Lords Justices directed the Judges of Assize, going the north-east circuit in the spring of 1716, to make the strictest investigation into the matter. The Grand Jury having been sworn, after exceptions had been made against several gentlemen by the Rev. Archibald Stewart, brother to Alexander Stewart, Ballintoy, who had been appointed by the Bishops to carry on this prosecution. It may here be observed, that no one was sworn on the Grand Jury to whom the clergy of the Establishment made the least objection.

In the course of the proceedings, Mr. Archibald Stewart took occasion to express his concern, that Mr. Porter, the Dissenting minister, had been named in the memorial, being convinced that Mr. Porter had no hand in the searching Ballintoy House.* He believed, in fact, that the inserting of his name proceeded from *some mistake of the Bishop of Down!* He farther said, that he did not look upon the search of the house to be of sufficient consequence to require so solemn an investigation; and he had never thought of sending up a complaint thereof, before the Bishop of Down wrote to him about it, and in another letter directed him to send his Lordship examinations upon oath of that and the other searches which had been made in the neighbourhood. It appeared, in the course of investigation, that these reverend gentlemen had given some ground for the suspicion which was attached to them. They had drank and proposed toasts of quite a different complexion from "*the glorious and immortal memory.*" It was fairly shown, however, that Mr. Porter, so far from urging on the vexatious search,

* This mansion of the Stewarts was commonly called the Castle of Ballintoy. It was taken down in 17—.

had used his influence successfully in preventing the houses of several Episcopalian clergy from being subjected to a similar scrutiny. The only evidence to prove that "*the Church was in danger*," was that given by the Rev. Mr. Fanning, who deposed that one Joseph Millar, a labourer and a gruff Presbyterian, had told him, that, since the rebellion in behalf of the Pretender had broken out among the Church folk, *he* thought the High Church was *in danger*, and he would pay *no tithes* to any but his own teacher.

After the most minute investigation, the *two bills* which had been laid before the Grand Jury were thrown out, and they addressed to their Lordships the Judges of Assize, the following report:—

"WE, the Grand Jury, who are here from all parts of this County, were surprised to find that matters of so public a nature could happen in this County without the knowledge of any of us, before the said memorial, with the examinations thereunto annexed, were laid before us by your Lordships.

"We think ourselves obliged to pay that regard to truth, as to present, and on the oaths we have taken to declare, That on the most solemn and strict inquiry we are capable of making, no one clergyman of the Established Church, in our County has, since His Majesty's happy accession to the Crown, been discouraged from the performance of his religious duties; neither have any of the society been terrified from coming to the service thereof, as is in the memorial set forth.

"We farther find, that no search for arms, of suspected persons, hath been made in any part of this County, but on or near the sea-coast, where part of the Earl of Antrim's estate lies, over against Scotland; and not until one Andrew MacCook had appeared in rebellion and committed a murder in those parts, who, with several other persons, afterwards fled into Scotland, and that several persons were preparing to go off to the Lord Mar, then in Scotland.

"That, in the places searched, there were not over two clergymen's houses searched on that account, which searches were made by persons empowered by the Sheriff, Sub-Sheriff, Justices of the Peace, or High Constable, by persons who made it appear on oath before us, that they had reasonable grounds to make such searches.

“ That, in the aforesaid searches, there was no disorder or rudeness committed, and but one musket taken; neither doth it appear to us, that Mr. John Porter, complained of in the said memorial, nor any other of the Dissenting teachers, were active or concerned in any of the said searches.

“ This affair being out of our common way of proceeding, we hope the informality of this our return will be excused; and that this our representation, together with the examinations taken this day in open court before your Lordships, and in our presence, may be laid before the Government, to convince the world that the Established Church in this County and Diocese is in a safe, peaceable, and flourishing condition, under the just and equal administration of our Sovereign Lord, King George, who has our daily prayers that he may overcome the spite, malice, and dark designs of his secret, as he has those of his open enemies. (Signed) John E. Chichester; John O'Neill; James Hamilton; Henry Dalway; Hercules Upton; Nicholas Thetford; Arthur Dobbs; James Wilson; George Portis; John White; John M^c Master; Alexander Harper; St. John Johnston; James Crawford; Alexander Dalway; Thomas Jackson; Joseph Biggar.”* The Judges' signatures,—JOHN FOSTER; JAMES MACARTNEY.

(To be Concluded in our next.)

SENTIMENTAL ASTRONOMY, No. IV.

THE SUN'S ECLIPSE.†

How fair the sacred Sabbath rose!
With what unwonted radiance glows
The early sun, like the bright display
Of heaven's grace on that hallow'd day!

How many busy feet repair
To God's own house of holy prayer,
Whilst the glad sun from high, looks down
Without a cloud, without a frown!

* Report of the Judges of Assize, and Grand Jury, in 1716, printed in a rare tract.

† The eclipse of the Sun, which took place in May, 1836.

But, what is this?—a sudden gloom
 Falls dark o'er earth with boding doom;
 The gentle Moon grown envious now,
 O'er Phœbus casts a darkening brow.
 Oh why, thou kind and tender Moon!
 Why envy man the beams of noon?
 One moment granted power to shade,
 Why hide the rays that round him play'd?
 And shed o'er all that once was bright,
 One jealous tinge of yellow light?
 The startled world looks up on high—
 Where is the monarch of the sky?
 May the eclipse not pass away,
 And thou, Apollo, pour thy ray?
 He comes! he comes! with homage new,
 All hail him as he bursts to view!
 Thus, child of grief! though dark may be
 The trials of thine agony,
 The eclipse will pass, and thou shalt shine,
 Renew'd in heart—in hope divine.
 Have changing friends thy bosom torn,
 Unkind contempt, ungenerous scorn?
 The eclipse will pass; though grief be strong,
 To their own bosoms leave the wrong.
 Has calumny of thought or tongue,
 Thy feeble bosom idly stung?
 Believe the eclipse will pass away,
 And beams of glory round thee play.
 Or, has thy frail and thoughtless heart,
 Obscured awhile the wiser part?
 Though the eclipse be dark as night,
 Thine humbled soul shall yet see light.
 The Sun of Righteousness forbears
 To cast his rays to cheer thy cares;
 He hides his beams, for sin conceals
 The brightness which his love reveals.
 But, the eclipse shall pass, as now;
 More bright the scintillating glow
 Of wisdom, virtue, truth, shall be,
 When souls redeem'd dark shadows flee:

When every shade of earthly passion,
 Earthly love, ambition, fashion,
 All shall pass, and thou shalt see
 The sunbeams of eternity!

DUBLIN.

M. B.

DR. CHANNING ON TEMPERANCE.

(Continued from p. 286.)

II. I proceed now to offer some remarks on the extent of temptations to this vice. And on this point, I shall not avail myself of the statistics of intemperance. I shall not attempt to number its victims. I wish to awaken universal vigilance, by showing that the temptations to this excess are spread through all classes of society. We are apt to speak as if the laborious, uneducated, unimproved, were alone in danger, and as if we ourselves had no interest in this cause, except as others are concerned. But it is not so; multitudes in all classes are in danger. In truth, when we recall the sad histories of not a few in every circle, who once stood among the firmest and then yielded to temptation, we are taught, that none of us should dismiss fear, that we too may be walking on the edge of the abyss. The young are exposed to intemperance, for youth wants forethought, loves excitement, is apt to place happiness in gaiety, is prone to convivial pleasure, and too often finds or makes this the path to hell; nor are the old secure, for age unnerves the mind as well as the body, and silently steals away the power of self-control. The idle are in scarcely less peril than the over-worked labourer; for uneasy cravings spring up in the vacant mind, and the excitement of intoxicating draughts is greedily sought as an escape from the intolerable weariness of having nothing to do. Men of a coarse, unrefined character fall easily into intemperance, because they see little in its brutality to disgust them. It is a sadder thought that men of genius and sensibility are hardly less exposed. Strong action of the mind is even more exhausting than the toil of the hands. It uses up, if I may so say, the finer spirits, and leaves either a sinking of the system which craves for tonics, or a restlessness which seeks relief in deceitful sedatives. Be-

sides, it is natural for minds of great energy, to hunger for strong excitement; and this, when not found in innocent occupation and amusement, is too often sought in criminal indulgence. These remarks apply peculiarly to men whose genius is poetical, imaginative, allied with and quickened by peculiar sensibility. Such men, living in worlds of their own creation, kindling themselves with ideal beauty and joy, and too often losing themselves in reveries, in which imagination ministers to appetite, and the sensual triumphs over the spiritual nature, are peculiarly in danger of losing the balance of the mind, of losing calm thought, clear judgment and moral strength of will, become children of impulse, learn to despise simple and common pleasures, and are hurried to ruin by a feverish thirst of high-wrought, delirious gratification. In such men, these mental causes of excess are often aggravated by peculiar irritableness of the nervous system. Hence the records of literature are so sad. Hence the brightest lights of the intellectual world have so often undergone disastrous eclipse; and the inspired voice of genius, so thrilling, so exalting, has died away in the brutal or idiot cries of intemperance. I have now been speaking of the highest order of intellectual men; but it may be said of men of education in general, that they must not feel themselves beyond peril. It is said, that as large a proportion of intemperate men can be found among those who have gone through our colleges, as among an equal number of men in the same sphere of life, who have not enjoyed the same culture. It must not, however, be inferred, that the cultivation of the intellect affords no moral aids. The truth is, that its good tendencies are thwarted. Educated men fall victims to temptation as often as other men, not because education is inoperative, but because our public seminaries give a partial training, being directed almost wholly to the developement of the intellect, and very little to moral culture, and still less to the invigoration of the physical system. Another cause of the evil is probably this, that young men, liberally educated, enter on professions which give at first little or no occupation, which expose them, perhaps for years to the temptations of leisure, the most perilous in an age of inexperience and passion. Accordingly, the ranks of intemperance are re-

cruited from that class which forms the chief hope of society. And I would I could stop here. But there is another prey on which intemperance seizes, still more to be deplored, and that is Woman. I know no sight on earth more sad, than woman's countenance, which once knew no suffusion but the glow of exquisite feeling, or the blush of hallowed modesty, crimsoned, deformed by intemperance. Even woman is not safe. The delicacy of her physical organisation exposes her to inequalities of feeling, which tempt to the seductive relief given by cordials. Man with his iron nerves little knows what the sensitive frame of woman suffers, how many desponding imaginations throng on her in her solitudes, how often she is exhausted by unremitting cares, and how much the power of self-control is impaired by repeated derangements of her frail system. The truth should be told. In all our families, no matter what their condition, there are endangered individuals, and fear and watchfulness in regard to intemperance belong to all.

Do not say, that I exaggerate your exposure to intemperance. Let no man say, when he thinks of the drunkard, broken in health and spoiled of intellect, "I can never so fall." He thought as little of falling in his earlier years. The promise of his youth was as bright as yours; and even after he began his downward course, he was as unsuspecting as the firmest around him, and would have repelled as indignantly the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it know its first accesses. Youth does not see or suspect drunkenness in the sparkling beverage, which quickens all its susceptibilities of joy. The invalid does not see it in the cordial, which his physician prescribes, and which gives new tone to his debilitated organs. The man of thought and genius detects no palsyng poison in the draught, which seems a spring of inspiration to intellect and imagination. The lover of social pleasure little dreams, that the glass, which animates conversation, will ever be drunk in solitude, and will sink him too low for the intercourse in which he now delights. Intemperance comes with noiseless step, and binds its first cords with a touch too light to be felt. This truth of mournful

experience should be treasured up by us all, and should influence the habits and arrangements of domestic and social life in every class of the community.

Such is the extent of the temptations of this vice. It is true, however, that whilst its ravages may be traced through all conditions, they are chiefly to be found in the poorer and labouring portions of society. Here its crimes and woes swell to an amount which startles and appals us. Here the evil is to be chiefly withstood. I shall, therefore, in my following remarks, confine myself very much to the causes and remedies of intemperance in this class of the community,

III. Among the causes of intemperance in the class of which I have spoken, not a few are to be found in the present state of society, which every man does something to confirm, and which brings to most of us many privileges. On these I shall now insist, because they show our obligation to do what we can to remove the evil. It is just, that they who receive good, should aid those who receive harm from our present social organization. Undoubtedly, the primary cause of intemperance is in the intemperate themselves, in their moral weakness and irresolution, in the voluntary surrender of themselves to temptation. Still, society, by increasing temptation and diminishing men's power to resist, becomes responsible for all wide spread vices, and is bound to put forth all its energy for their suppression. This leads me to consider some of the causes of intemperance which have their foundation in our social state.

One cause of the commonness of intemperance in the present state of things, is the heavy burden of care and toil which is laid on a large multitude of men. Multitudes, to earn subsistence for themselves and their families, are often compelled to undergo a degree of labour exhausting to the spirits and injurious to health. Of consequence, relief is sought in stimulants. We do not find that civilisation lightens men's toils; as yet it has increased them; and in this effect, I see the sign of a deep defect in what we call the progress of society. It cannot be the design of the Creator, that the whole of life should be spent in drudgery for the supply of animal wants. That civilisation is very imperfect, in which the mass of men can re-

deem no time from bodily labour, for intellectual, moral, and social culture. It is melancholy to witness the degradation of multitudes to the condition of beasts of burden. Exhausting toils unfit the mind to withstand temptation. The man, spent with labour, and cut off by his condition from higher pleasures, is impelled to seek a deceitful solace in sensual excess. How the condition of society shall be so changed as to prevent excessive pressure on any class, is undoubtedly a hard question. One thing seems plain, that there is no tendency in our present institutions and habits to bring relief. On the contrary, rich and poor seem to be more and more oppressed with incessant toil, exhausting forethought, anxious struggles, feverish competitions. Some look to legislation to lighten the burden of the labouring class. But equal laws and civil liberty have no power to remove the shocking contrast of condition which all civilised communities present. Inward spiritual improvement, I believe, is the only sure remedy for social evils. What we need is, a new diffusion of Christian, fraternal love, to stir up the powerful and prosperous to succour liberally and encourage the unfortunate or weak, and a new diffusion of intellectual and moral force, to make the multitude efficient for their own support, to form them to self-control, and to breathe a spirit of independence, which will scorn to ask or receive unnecessary relief.

Another cause, intimately connected with the last, is the intellectual depression and the ignorance to which many are subjected. They who toil from morning to night, without seasons of thought and mental improvement, are of course exceedingly narrowed in their faculties, views, and sources of gratification. The present moment, and the body, engross their thoughts. The pleasures of intellect, of imagination, of taste, of reading, of cultivated society, are almost entirely denied them. What pleasures but those of the senses remain? Unused to reflection and forethought, how dim must be their perceptions of religion and duty, and how little fitted are they to cope with temptation. Undoubtedly in this country, this cause of intemperance is less operative than in others. There is less brutal ignorance here than else-

where; but, on the other hand, the facilities of excess are incomparably greater, so that for the uneducated, the temptation to vice may be stronger in this than in less enlightened lands. Our outward prosperity, unaccompanied with proportionate moral and mental improvement, becomes a mighty impulse to intemperance, and this impulse the prosperous are bound to withstand.

I proceed to another cause of intemperance among the poor and labouring classes, and that is the general sensuality and earthliness of the community. There is indeed much virtue, much spirituality, in the prosperous classes, but it is generally unseen. There is a vastly greater amount in these classes of worldliness, of devotion to the senses, and this stands out in bold relief. The majority live unduly for the body. Where there is little intemperance in the common acceptance of that term, there is yet a great amount of excess. Thousands, who are never drunk, place their chief happiness in pleasures of the table. How much of the intellect of this community is palsied, how much the expression of the countenance blotted out, how much of the spirit buried, through unwise indulgence! What is the great lesson, which the more prosperous classes teach to the poorer? Not self-denial, not spirituality, not the great Christian truth, that human happiness lies in the triumphs of the mind over the body, in inward force and life. The poorer are taught by the richer, that the greatest good is ease, indulgence. The voice which descends from the prosperous, contradicts the lessons of Christ and of sound philosophy. It is the sensuality, the earthliness of those who give the tone to public sentiment, which is chargeable with a vast amount of the intemperance of the poor. How is the poor man to resist intemperance? Only by a moral force, an energy of will, a principle of self-denial in his soul. And where is this taught him? Does a higher morality come to him from those whose condition makes them his superiors? The great inquiry which he hears among the better educated is, What shall we eat and drink, and wherewithal shall we be clothed? Unceasing struggles for outward, earthly, sensual good, constitute the chief activity, which he sees around him. To suppose that the poorer classes should receive lessons of luxury and self-indulgence from

the more prosperous, and should yet resist the most urgent temptations to excess, is to expect from them a moral force, in which we feel ourselves to be sadly wanting. In their hard conflicts, how little of life-giving truth, of elevating thought, of heavenly aspiration, do they receive from those above them in worldly condition!

Another cause of intemperance, is the want of self-respect which the present state of society induces among the poor and laborious. Just as far as wealth is the object of worship, the measure of men's importance, the badge of distinction, so far there will be a tendency to self-contempt and self-abandonment among those whose lot gives them no chance of its acquisition. Such naturally feel as if the great good of life were denied them. They see themselves neglected. Their condition cuts them off from communication with the improved. They think they have little stake in the general weal. They do not feel as if they had a character to lose. Nothing reminds them of the greatness of their nature. Nothing teaches them, that in their obscure lot they may secure the highest good on earth. Catching from the general tone of society the ruinous notion, that wealth is honour as well as happiness, they see in their narrow lot nothing to inspire self-respect. In this delusion, they are not more degraded than the prosperous; they but echo the voice of society; but to them the delusion brings a deeper, immediate ruin. By sinking them in their own eyes, it robs them of a powerful protection against low vices. It prepares them for coarse manners, for gross pleasures, for descent to brutal degradation. Of all classes of society, the poor should be treated with peculiar deference, as the means of counteracting their chief peril; I mean, the loss of self-respect. But to all their other evil is added peculiar neglect. Can we then wonder that they fall?

I might name other causes in our social constitution favouring intemperance; but I must pass them, and will suggest one characteristic of our times which increases all the tendencies to this vice. Our times are distinguished by what is called a love of excitement; in other words, by a love of strong stimulants. To be stimulated, excited, is the universal want. The calmness, sobriety, plodding industry of our fathers have been succeeded by

a feverish restlessness. The books that are read are not the great, standard, immortal works of genius, which require calm thought, and inspire deep feeling; but ephemeral works, which are run through with a rail-road rapidity, and which give a pleasure not unlike that produced by exhilarating draughts. Business is become a race, and is hurried on by the excitement of great risks, and the hope of great profits. Even religion partakes the general restlessness. In some places, extravagant measures, which storm the nervous system, and drive the more sensitive to the borders of insanity, are resorted to for its promotion. Every where people go to church to be excited rather than improved. This thirst for stimulants cannot be shut up in certain spheres. It spreads through and characterises the community. It pervades those classes, who, unhappily, can afford themselves but one strong stimulus, intoxicating liquor; and among these, the spirit of the age breaks out in intemperance.

(To be Continued.)

MONTHLY RECORD.

AUGUST 1, 1837.

Third Anniversary of the Lynn Unitarian Tract Circulating Society.—On Thursday evening, March 23d, a sermon was preached at the Chapel, Norfolk-Street, by the Rev. J. Wright, from Ps. lxxiii. 3, "O send out thy light and thy truth;" when he noticed the difficulties with which Unitarians have to contend. On Friday morning, the 24th, the Rev. W. Selby of Hapton delivered a discourse from Rom. viii. 9, "If any man have not the spirit of Christ, he is none of his." In the evening, the members and friends took tea in the large room in the Crown Tavern, which was so full that about twenty had to be accommodated in an adjoining apartment. After tea, a hymn of praise was sung. Mr. Wright (the chairman) then proposed the first sentiment,— "Civil and Religious Liberty; may the time soon come when there will be no Act-of-Parliament church, and when the princes of this world shall not assume the power of God." In introducing this subject, he noticed some of the many means by which religious liberty is still injured—the connection between Church and State, whereby one sect is patronised to the injury of all others; the anathemas of the bigot; and the law which compels Dissenters to contribute

towards the forms and ceremonies of the Episcopal communion. He eulogised the present Ministerial measure for the abolition of Church-rates, and hailed it as laying the foundation-stone of a universal religious freedom. The Chairman next gave—"The Lynn Unitarian Tract Society;" when Mr. Weekley rose and read the report. We quote a passage or two, in the hope of stimulating others to similar exertions:—"When we think of what must be done, to obtain for our views of Christianity a calm and candid hearing, we may conclude that we have gained an important position, when we can circulate every week near 600 tracts. Supposing that each of these is read by one person only, this would assure us, that in a population of 14,000, one person out of every twenty-three has his attention directed to the important question, 'What is Christianity?' But, when we recollect that the estimated population embraces all ages, we shall not be far wrong in taking that portion capable of thinking on such subjects at one-third, say 5000. Now, 600 tracts circulated among 5000, would make nearly every eighth person a reader. In many cases, the tract is read by two, three, or four persons in the same family; this encourages us to hope, that at least one-third of the inhabitants, capable of judging for themselves, have their attention directed to the doctrines of Unitarianism, through the efforts of your Society. That we do much good, is evident from the gradually increasing attendance at our place of worship. We are not so much taunted about the smallness of our numbers as formerly. Ever since the Tract Society was established, we have been improving; and, of late, the additional applications for sittings at the Chapel have been highly cheering. The question has frequently been put, "If Unitarianism be true, how is its progress so slow?" When we take into account the indifference of man as to what is truth; the influence of early education; the foolish but popular notion, that to doubt the correctness of what our parents taught, is to despair of their salvation; when we think of prejudice, with its ten thousand excuses for holding on in the time-hallowed course of sin and superstition, of ignorance and error; when we think of the influence of worldly wealth, and the strength of the chains it rivets, the astonishment is, that a small and unpopular congregation should ever be able to command public attention. Instead of asking the question, why we do not make greater progress? the expression should be one of surprise that we are not consumed." Mr. Jolly (one of the distributors) then rose and said,—“The Lynn Unitarian Tract Society has been productive of considerable good, as you may learn from the report you have just heard.”

He noticed the increase in the circulation, and went on to show what he had done by introducing the tracts into new districts, and then handing over sections of fifty, sixty, and seventy, whenever he could get a person to occupy his place. "I have had," said he, "240 readers during the last twelve months; and in the effort to obtain this number, I have called at 320 dwellings. On asking the individuals whether they would allow me to leave them a tract, the question has generally been, 'What tracts are they?'" When I answered they were Unitarian publications, some would say, "O yes! I should very much like to see some of them." Others would say, "No!" On asking such, whether they had seen or read any thing on the subject, the reply has generally been in the negative. I have then said, will you do me the favour to give one of our pamphlets a perusal; and the result, in nine cases out of ten, has been, that the tracts are afterwards regularly received and read." Mr. Jolly gave some amusing and instructive anecdotes of the conversations he had had with persons of different denominations, and concluded his speech thus:—"I have said that the age is becoming more enlightened; it is so. Let every exertion be made to aid its progress; let the friends of Christian truth and virtue leave no talent unemployed; let every society do what it can to bring about the objects of Christ and Christianity." The other sentiments which engaged the attention of the meeting were,—“Moral courage and moral consistency—may we think freely, speak openly, and act nobly;” “Christianity, the best friend and companion of man;” “Sunday Schools, and the present and future welfare of the rising generation;” “Dr. Channing and the Unitarians of America;” “A speedy termination to all human tests of faith and the spirit of sectarianism;” “Domestic Missions, and may the physical and spiritual wants of the poor never be neglected by any denomination bearing the Christian name;” &c. On these subjects, the Chairman, Mr. Selby, Mr. Jolly, Mr. Jackson, Mr. Utting, Mr. Smith, and others, interested and delighted the meeting, which was indeed a happy one. During the course of the evening the choir belonging to the congregation sung, in excellent style, several appropriate hymns. It may not be out of place to add, that the congregational meetings at Lynn, though for accommodation's sake held at a tavern, are conducted on the *tea-total* principle.

General Baptist Assembly, London.—The Annual Assembly of the General Baptists, was held on Whit-Tuesday.

16th May, at the General Baptist Meeting-house in Coles-street, Borough. Several friends met (agreeably to custom) at eight o'clock to breakfast; after which, Mr. Evans having been called to the chair, the business of the Assembly commenced. The letters from the various churches were read before the public service, which commenced at eleven o'clock. —Mr. Chapman of Newington Green, read the Scriptures; Mr. Pound of Dover, offered the general prayer; Mr. Means of Coles-street, gave out the hymns; and Mr. Ashdowne of Horsham, delivered a discourse from Isaiah lv. 10, 11, which was highly approved by those who heard it. There was a very good congregation. The circular letter to the churches, drawn up by Mr. Duplock of Billingshurst, was read towards the close of the service by Mr. Means, and was also highly approved. The dinner took place at the Bridge-house Hotel, Wellington-street, London Bridge, and was attended by a larger number than the writer ever recollects to have seen present, except on one occasion. The chair was ably filled by Mr. Marten of Saffron Walden; and the addresses of the various speakers who were called up by the Chairman, (Messrs. Ashdowne, Simpson of Chatham, Horwood, Evans, Chapman, Mardon, Smallfield, Moore, Squier, Briggs, Pound, and Means,) were received with every mark of interest by the company. The room was handsome and convenient; and the dinner, attendance, and accommodation generally excellent. In the evening, the business of the Assembly was resumed at Coles-street. After a hymn had been sung, the report of the Committee was read, and the various resolutions were proposed for the approval of the Assembly. The greatest harmony prevailed, and the whole of the day's proceedings were of such a character as to impart gratification both in the enjoyment and the recollection. The resolutions passed had reference partly to the peculiar interests of the body, and partly to the concerns of the great body of Protestant Dissenters. Among them was a resolution of thanks to his Majesty's Ministers for the relief afforded to Dissenters by the Marriage and Registration Acts. Petitions to the Legislature for the abolition of Church-rates were also agreed to, and signed by the Chairman on behalf of the Assembly. Mr. Mardon moved a resolution expressive of the desire of the Assembly for a revision of the received version of the Scriptures, and of the book of Common Prayer. Mr. Means and some others expressed their objection to including the Prayer-book in the resolution, conceiving that the Assembly had nothing to do with a Church from which, as an Establishment, they altogether dissented; but the objection was not pressed to a division, and the resolution

passed *nem. con.* It was agreed unanimously, at the close of the meeting, that the next Assembly should be held at Worship-street, on Whit-Tuesday, 1838, unless the Committee should think it more advantageous to alter the day of meeting.

West Riding of Yorkshire Tract Society.—On Wednesday, May 16, the annual meeting of the Presbyterian ministers, and the Unitarian Tract Society of the West Riding of Yorkshire, was held in rotation at Bradford. The weather was so unfavourable as to prevent many from attending the meeting. Notwithstanding, the chapel was filled, and the proceedings of the day were characterised by considerable spirit and animation. The service commenced at twelve o'clock. The Rev. W. Turner of Halifax introduced, and Mr. Wicksteed of Leeds preached. After service was concluded, the meeting for business was held, the Rev. T. Johnstone of Wakefield, in the chair. The Secretary read the general report for the preceding year, from which it appeared that the amount of subscriptions was £43 : 10s. 5d. and the number of tracts distributed 1761. The report from Leeds stated, that between two and three hundred families had been regularly supplied with tracts, at the cost of nearly six thousand personal visits; and that many readers had for several months preceding, applied regularly for tracts at the vestry of the chapel after the evening service. The report from Halifax stated, that "by the zeal and exertion of several active friends, we have reason to believe that in several quarters some are beginning to discover that the tenets they had heard every where spoken against, are not so irrational, unscriptural, and dangerous as they had imagined, and we cannot but hope that the light which is thus gradually diffused, is the precursor of a brighter and more perfect day. The circulation by loan of religious tracts, not only of a controversial, but of a devotional and practical tendency, which had been for some time discontinued, is now renewed on a considerable scale. We cannot but anticipate from it the most desirable results, not only in the knowledge and instruction which is thus directly communicated, but in the taste and curiosity excited, which is now provided with the means of more effectual gratification; and we trust that through the Divine blessing it may have a happy tendency to improve the heart and mind in the knowledge and love of God." The report from York stated, that the teachers of the St. Saviour-gate Sunday-school, and students of the Manchester College, continued their plan of distribution in

the City of York with much satisfaction and delight to themselves, and, they trusted, with some improvement to those families, upwards of one hundred of whom they had visited. The tracts to which they had confined themselves were those of a purely moral tendency, chiefly those ranged in the catalogue under the head of "The Christian Tract Society's." They had found that the people were exceedingly interested in these, and every thing which they had seen and heard, had led them to believe that they were welcome visitors. They had found the moral condition of the poor, though low, very improveable; and though sometimes opposed by their orthodox brethren, they went on undismayed, and hoped to have the pleasure of reporting their still further exertions on some future occasion. The report from Lydiate stated, "We had frequently talked of procuring a number of tracts for the purpose of lending them to the members of the congregation, and to such of our neighbours as would read them, but the pecuniary contributions of our small society have been, and for a time must be, devoted to some necessary alterations and repairs in the chapel, and some much-needed improvements in the chapel property.* This prevented the purchase of tracts, but the arrival of your parcel enabled us to put our little project into execution. Notice was given that tracts, in explanation and support of Unitarianism, with others of a practical kind, would be lent to any persons who were willing to read them. Many applications were immediately made, and the results have been truly gratifying. They have been read with acknowledged pleasure by several persons who previously knew nothing of our opinions; others state, that they have received both information and improvement from them; and others have attended our public services, who before regarded them with apprehension and disapprobation. The doctrines taught in them have, we know, been sources of consolation in periods of trial and distress, and means of support in seasons of temptation." Pecuniary support and acknowledgments of grants of tracts, were also received from other places. Among the resolutions passed, were those of thanks to the congregations who had made collections in aid of the funds, which labour under a debt of between £60 and £70 to the Treasurer, Mr. Fretwell; and of entreaty to other congregations who had not as yet so acted, to follow their example. Thanks also were voted to the Rev. John Kenrick of York, for his liberal offer of fifty copies of his sermon recently printed by the Western Unitarian Tract Society. It was resolved, that

* Mr. Naylor's spirited little flock are building him a parsonage-house.

if it should meet with the approbation of the Rev. Charles Wellbeloved, it would be desirable to hold the next meeting of the Society at York. The Rev. W. Turner's tract on the Doctrine of Original Sin, and the Rev. N. G. Heineken's sermons and controversial tracts, were ordered to be added to the Society's catalogue. At three o'clock, the meeting adjourned to the Sun Inn, where between forty and fifty ladies and gentlemen sat down to dinner. The Rev. T. Johnstone was called to the chair. After dinner, the Revds. W. Turner, J. Naylor, Heineken, P. Cannon, and C. Wicksteed, and S. Dawson, Esq. of Low Moor, addressed the meeting. Much conversation and speaking turned upon the establishment of a ministers' meeting for theological discussion, and the change of the present plan of the annual meetings of the Society at a public dinner and speaking, with that of a public dinner *without* speeches, and a public tea-meeting *with*. Both of these suggestions seemed to meet with the approbation of most present. C. W.

British and Foreign Unitarian Association.—The anniversary of this Association was held on Wednesday, June 21st, at Essex-street Chapel, London. The liturgy was read by the Rev. T. Madge, the minister of the chapel, in his usually impressive manner. The Rev. R. Wallace of Chesterfield very appropriately alluded to the peculiar circumstances under which the subscribers and friends to the Association had met—regret for the loss of a revered and patriotic King, and sympathy with thousands and tens of thousands who were at that moment waiting to testify their joy at the accession of a young and interesting Queen, of which, proclamation was just about to be made in the City, and near the spot in which his auditory was assembled. Under such circumstances, the preacher could hardly hope for that attention with which they might otherwise favour him. He then gave as his text the words of the Apostle Peter, 2nd Ep. ii. 1. The object of the discourse was announced to be, not so much the direct defence of the doctrines of Unitarians, as the illustration of the language of the Apostle, by which the preacher trusted it would be manifest, that it did not justify the charge so often brought against Unitarian Christians of denying the Lord Jesus Christ. The discourse throughout evinced the familiar acquaintance of the preacher with the doctrines promulgated by the early heretics—the Gnostics, of whose errors, he argued, the Apostle was uttering a prophecy, the fulfilment of which was demonstrated by the language of Jude. Of the correctness of his explication of the word $\Delta\epsilon\sigma\pi\omicron\tau\eta\varsigma$, a doubt was entertained by some of

his hearers; but as the publication of the discourse was respectfully requested, it is hoped that our readers will have an opportunity of perusing it, with that attention to which it is justly entitled. After the public service terminated, Abraham Clarke, Esq. of Newport, Isle of Wight, was called to the chair. T. Hornby, Esq. presented his report as Treasurer, which was received and adopted. The Secretary, the Rev. R. Aspland, read the Committee's report. This was of great length. In it, a prominent feature was the new Marriage Law. The exertions for so many years, made by the committees of the Unitarian Fund and the Association, justified the present Committee in calling the special attention of the body to the boon which an enlightened and liberal Government had conceded to them and to other non-conformists. The Committee urged, with reason, the duty of Unitarians, especially, to avail themselves of the concession which had been made to their conscientious objections to a compulsory Trinitarian ceremony. The foreign department of the report was interesting. The friendly relation between the Unitarians of America and Great Britain, which our Transatlantic brethren had sought to strengthen, by deputing the Rev. Mr. Gannet as their representative at this meeting, was heard with the liveliest satisfaction; and it would doubtless have afforded greatly augmented pleasure to all present, had Mr. Gannet's state of health permitted his attendance, but he is still on the Continent. Extracts were read from correspondents at remote parts of the globe, but perhaps none were listened to with deeper interest than those from the venerable William Roberts of Madras, in relation to his labours, his anxiety to complete the publication of his notes on the New Testament, and to see his son Joseph enabled to succeed him in his pastoral duties. It was with feelings of regret that the meeting heard of Joseph Roberts' painful situation. With deep filial piety he laments his dependance on his aged father, whose necessary comforts are abridged by maintaining him, in addition to other children. He has anxiously sought the means of his own maintenance, but has been unable to procure any employment. He would have established a school, but so great is the odium under which he lies as a Unitarian, that he has no chance of obtaining scholars sufficient to remunerate him for the necessary outlay. It was therefore with much satisfaction, that the company learned the result of the meeting held the preceding day, of the subscribers to the Calcutta Fund. It was stated, that the subscribers had resolved, that the sum now standing in the names of Thomas Gibson and Thomas Hornby, Esqrs. should be transferred to those of these two

gentlemen, with the addition of those of the Rev. R. Aspland and R. Taylor, Esq. That the sum so standing in their names, in the books of the Governor, &c. of the Bank of England, do remain for five years, if not previously required for the purpose originally contemplated; and in the mean time, the dividends should be paid to the Committee of the British and Foreign Unitarian Association in aid of its funds; that after that period, the principal shall lapse into that Association, unless otherwise determined by the subscribers, any six of whom might, by requisition, call on the Committee to summon a general meeting of such subscribers, by giving twenty-eight days' notice. But, as being strictly in accordance with the original intention of the subscribers to the Calcutta Fund, the meeting came to a resolution, that it be an instruction to the Committee of the Association, to take into consideration the propriety of affording pecuniary assistance to Mr. Roberts and his son Joseph, in carrying into effect the designs of the former in diffusing a knowledge of Unitarianism in India, and the latter by employing himself in the duties for which his education in England was designed in part to qualify him.—A resolution was proposed and unanimously adopted, declarative of the approbation of the meeting of the recommendation given by the subscribers to the Calcutta Fund to the Committee.—This result of the meeting held on the 20th is the more gratifying, because the Committee, in sending home Joseph Roberts, were, from the want of funds, unable to engage him at a fixed salary as a missionary. The domestic part of the Committee's report was necessarily limited. They regretted that they had comparatively so little to report; but they not unreasonably asserted, that it was not because they had neglected their duties, but because the means placed under their control had been far too small to enable them to respond to many calls which had been made upon them. They had exhibited assistance in every instance which they had, in their most mature judgment, conceived to be worthy of support; and they could have done very considerably more, had they been able to meet, commensurably with their importance, applications in which they had felt a lively interest. They had deeply considered the subject of lessening expense; but they feared it would be detrimental to the cause generally, if there were not a central point in London to which subscribers in the country could look and resort. The carrying on of the book department alone would require nearly as large an outlay as for all the present objects, and as there are country societies which now aim at effecting some of the important objects originally contemplated by the Fund and

the Association, it was in contemplation to pay increased attention to the publication of works which might go forth as silent missionaries in our cause.

The following resolutions, amongst others, were adopted:—

“That while we entertain those solemn and affecting considerations which naturally spring from the demise of a patriotic and beneficent Sovereign, and recollect with respect and thankfulness the eminent services rendered to the great cause of civil and religious liberty by his late Majesty, William the Fourth, we cannot but express our earnest admiration of the declared sentiments with which our young Queen has just ascended to her high station as Sovereign of these realms, our participation in the loyalty and allegiance due to her from all her subjects, and our joyful hope, that entering upon her momentous duties, under a religious sense of responsibility, she will be enabled by that Divine blessing which she seeks, and agreeably to her own memorable declaration, made yesterday to the Lords of the Privy Council, ‘*to secure to all the full enjoyment of religious liberty,*’ and ‘*steadily to protect the rights and promote to the utmost of her power, the happiness and welfare of all classes of her subjects.*’”

“That this Association is eager to acknowledge its grateful sense of the liberality and public spirit of the English Presbyterians in Lancashire and the adjacent counties, in carrying the cause—the Attorney-General *v.* Shore (affecting Lady Hewley’s Charities)—by *Appeal* to the *House of Lords*, and that they entertain the hope that the ultimate decision in both the Hewley and Wolverhampton cases will acknowledge the just claims, and fulfil the reasonable expectations of the Presbyterians and Unitarians of England.”

“That the cordial thanks of this Association, are hereby given to Viscount Melbourne and the rest of his late Majesty’s Ministers, for their wise, just, and healing measure for the Abolition of Church-rates; an impost which is injurious to the Church, degrading to Dissenters of all classes, and productive of animosity and dissension throughout the country. And that this resolution be communicated to Viscount Melbourne and others of his late Majesty’s Ministers, at the discretion of the Committee.”

“That the Committee be empowered to advertise in the periodical press, from time to time, such of the works in the Catalogue of the Association, as appear likely to interest the public; and also to make use of the periodical press, by advertisement or otherwise, for the vindication of Unitarianism, and especially for the refutation of mis-statements and calumnies respecting its professors.”

“ That the Committee be instructed to take prompt measures, by correspondence or deputation, for bringing Unitarians, at home and abroad, into closer union and more effectual co-operation; that the officers of district associations, and the ministers of congregations in the United Kingdom in particular, be respectfully consulted upon the measures to be taken in this crisis, for promoting the common interests of the Denomination; and that any plan that may be agreed upon or put into action, be submitted to the next meeting, whether the annual or a special meeting of the Association.”

THE annual Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire, was held at Chowbent, June 22. The Rev. J. Brooks of Hyde prayed, and Rev. F. Baker of Bolton preached, on the adaptation of Christianity to the faculties and wants of human nature. The business of the Presbyterian Association was then conducted. Afterwards, ninety persons dined together—Mr. Baker in the chair. An address to the Queen was voted. The Rev. J. J. Tayler read some resolutions designed to promote a better organization of the body. On the following day, the business of the Widows' Fund was transacted.

AN ESSAY*

"On the Condition of the Operative Classes of this Country, and the Means by which their Moral and Religious Character may be best Advanced."

THE inquiry involved in the discussion of the above topic, is one of vital importance. In a country which owes its prosperity, in a great measure, and perhaps chiefly, to the skill and ingenuity of her artizans, the term Operative Classes, must embrace the vast majority of the inhabitants, and present, accordingly, the widest field for the exertions of the teacher and the philanthropist. To discover the best and speediest means for the prevention of crime, the mitigation of misery, and the diffusion of happiness amongst our fellow-men, is the noblest effort in which a rational mind can engage. But the wealthier orders of the people, in whose hands the power of active benevolence is chiefly lodged, are too much accustomed to regard this subject with indifference. They want to have it forced more strongly upon their attention than it has hitherto been done, and the generous sentiments of their nature incited to a wholesome activity.

While, however, we cannot but lament the apathy of influential men generally, regarding the moral and intellectual condition of those whom they consider as their inferiors, we are constrained to acknowledge that there are many honourable exceptions, and that of late years, the dingy dwellers in the workshop have found many able advocates in the drawing-room, and even in the palace. Hence have arisen Mechanics' Institutions, Normal Schools, and Temperance Societies; and hence the press has teemed with cheap periodicals and works upon every variety of subject, adapted to the growing

* This Essay was suggested by the offer of a prize through the Mechanics' Institution, Glasgow. It was approved by the Committee, who awarded the premium to the excellent author. But the person who had offered the prize, having requested a reading of it, found his religious bigotry roused by various passages, and denounced it through the newspapers as the *best* of three *bad* essays, and protested against his prize being given to its author. The intelligent and high-minded author refused at once to accept a premium manifestly intended to be the reward only of sectarian intolerance, and creed similarity. We rejoice in the kindly granted permission to lay it before our readers.—ED.

wants and capacities of the people. In all this we rejoice. By these means much good has been accomplished, and there remains yet more to be achieved. But in our judgment, they strike not at the root of the evil. They destroy or prevent the pernicious effect, but they do not eradicate the cause. They leave, comparatively untouched, the same baneful elements to worm their way through the vitals of society, causing fresh diseases and demanding new restoratives. They are not enough. They are not sufficiently ample and penetrating—at least with the exception of the initiatory seminaries; as it is only among the sober and already well-disposed portion of the operatives that their effects are chiefly experienced. Something more is required—something that will not only entice the good, but win the reckless, and shed a new and cheering light into the darkest recesses of society.

In entering upon the inquiry as to the best means of ameliorating the condition of the working classes, we deem it of importance to set out with the broad proposition, that human nature is essentially and intrinsically good. If it be otherwise, the best hopes of the philanthropist are built on a hollow foundation, and any effort to improve and elevate the condition of the people vain and Utopian in the extreme. But the very fact that there are such men as philanthropists, and that efforts are daily and successfully making in the cause of virtue, is sufficient proof that the depravity of the human heart is not radical, but circumstantial—not inborn and integral, but grafted and conventional. The history of the race, it is true, as preserved in our archives, is little else than one long and bloody catalogue of crimes. But every enlightened man has a brighter page in his own heart than what is there presented; and a careful perusal of its lessons will lead to a more accurate knowledge of his own species than that which passes current in the world. It has hitherto been the chief business of the historian, to record the chicaneries of statecraft, the manœuvrings of party, and the contentions for power, when the passions of men were excited beyond their natural use, and issued accordingly in every species of cruelty and crime. It is not therefore to the chronicles of kings and factions we must look for the vindication of our common nature, although

even there we find many examples of disinterested patriotism and noble self-sacrifice. We must descend to the pages of the more humble biography, and let imagination dwell on the thousands and myriads of instances of heroic love, and generous devotedness, and godlike magnanimity, which must have been exhibited in the private homes of England and Scotland, even during the bloodiest reigns.

Whence, then, it will be asked, is there any crime in the world at all? If all men be originally good, why are they ever bad? and how, upon such a hypothesis, can you account for the prevalence of vice? The answer is obvious. Man has been endowed with certain passions and propensities, which, when properly governed and directed, are conducive to the best of purposes,—and without which, if it were possible he could exist, he would only exhibit a melancholy spectacle of bodily weakness and intellectual inanity. These passions and propensities he shares in common with the lower animals; and as they are absolutely essential to his self-preservation, they develop themselves at an earlier period of life than perhaps any of the higher order of faculties. Accordingly, in all states of society in which individuals are located together in masses, and not only the comforts but the necessities of life are difficult of attainment, a certain degree of selfishness is engendered—the passions are stimulated to the neglect of the moral sentiments—and vice and misery follow as a natural consequence. Thus it is, that crime is generally the companion of poverty; and in order effectually to diminish the former, it is necessary by judicious legislation and otherwise, to lessen and alleviate the latter.

If these observations be correct, it is evident that much might be done to remove the causes of misery, and that the chief energies of the State ought to be directed, not to the punishment but to the prevention of crime. The wisdom of a Government is least seen in the severity of its penal code; and an effort on the part of our rulers to improve the tastes and reform the habits of the people, could scarcely fail in the production of incalculable good.

One of the greatest sources of the immorality of our working classes, is undoubtedly the prevalence of intemperance. It not only is an enormous evil in itself, but

the harbinger of a thousand others. Indeed, it would be difficult to estimate the amount of actual suffering which arises from this single cause. The world can exhibit no spectacle more absolutely melancholy than that of a habitual drunkard. He is a being awfully infatuated. The bloom of health has faded from his cheek, and the light of intelligence from his eye. Disease is gnawing him within. He is clothed in rags and wretchedness. He has no home—no hope. He has lost all notions of refinement—all sense of decency or shame. His intellect is dull and besotted—he is dead to the dignity of a man, and is in many respects inferior to the brute. He has sacrificed his patent of nobility, and staggers through the world, a mere wreck of his former self—a desecrated image of his Maker. But the misery occasioned by the drunkard is seldom confined to himself; it extends to his family and friends. Is he a son—a husband—a father? Who, in such a case, can describe the pangs of the aged parent—the yearnings of the afflicted wife—the sorrows of the starving child? What pencil can portray the fears, the anxieties, the weary watchings with the stars, which attend the ruined inmate of one's own household? Nor is this all. He is not only the cause of incalculable misery to himself and to his friends, he is positively injurious to society. If he is poor—as sooner or later he must be—he is compelled by his infernal thirst to resort to the most despicable measures for its gratification, and his companions and associates are insensibly led to follow his example. Thus the drunkard becomes a moral pestilence to society, contaminating all around him, miserable himself, and causing only misery to others.

That a practice so directly pernicious in its effects as the use of intoxicating liquors, should have become so general among the industrious inhabitants of Britain, is to us a matter of wonder. But our surprise is somewhat abated, when we reflect on its antiquity, and the estimation in which it was held by our fathers whom we venerate, as the promoter of good fellowship, and an indispensable requisite at the festive board. The mirth and good humour, too, which attend the first stages of inebriety, sufficiently account for the prevalence of the custom; and, indeed, like many other vices, it has frequently a virtuous

commencement, and originates with most persons in an excess of good and companionable qualities.

An evil, however, of such magnitude—an evil which has worked its way into the very heart of our communities, and stained our character with the lowest and most debasing vices, could not be allowed to pursue its career without strenuous opposition. Accordingly, volumes have been written in exposition of its ruinous effects; our pulpits have launched their whole artillery against it; and lastly, have temperance societies been established in almost every corner of the kingdom. But the good that has been accomplished by these means is comparatively partial; as it is only among individuals the least in want of reformation, that proselytes to the good cause have been obtained. We can discover little abatement of the original evil. Still are our taverns filled and our populace imbruted. Our hospitals and prisons are still crowded with the victims of their own folly. The deep sigh of the wife is still heaved in solitude for the husband whose moral death has made her a widow in her heart—the unconscious smile of the infant is still melting like melancholy, in the gaze of its forlorn mother.

What is the reason that the operations of our Temperance Societies have been attended with so little benefit? It meets us at the very threshold of our inquiry. They take away from the labouring man his only means of recreation, and substitute nothing in its stead. They tell him to spend his evenings at home; but he is ignorant, and has no taste for books. They invite him to attend our Mechanics' Institutions; but he has no desire for knowledge—he will not be instructed. He is fatigued and exhausted with the labours of the day; and he experiences a natural craving for amusement, for excitement—for something that will relieve the tedium of his daily avocations, and make him forget for a time his poverty and his toils. On every side, the haunts of drunkenness present themselves; and with few recollections of comfort to draw him homewards, can we blame him for yielding to the temptation? A benevolent mind could scarcely answer in the affirmative.

Here, then, we discover the great desideratum in order to the successful progress of these societies—the working

man must be supplied with innocent and rational amusement. As for the direct blending of instruction with amusement, we question its practicability. All the tales and dialogues that have ever been written, with a view to the inculcation of the arts or sciences, are dry and tedious as an almanack. We cannot be drawn by stealth into the pursuit of knowledge. The mind even of the least acute soon discovers the childish imposition, and the volume is abandoned with disgust. No: we must have strong—we had almost said seductive amusements, but strictly harmless in their nature, and directed not so much to the informing of the understanding as to the refining of the taste. In no other way will it be possible to win the artizan from the allurements of the tavern. We know more of human nature than to expect that the man who is ignorant even of the value of knowledge, should at once forsake the scene of festivity for the comparative dulness of the lecture-room. A change so great, cannot, however desirable, be suddenly effected. It must be gradual. The tastes of the individual must be refined, his aspirations excited, and his habits of sobriety in some measure fixed, before his mind can be transformed into the patient receptacle of instruction.

The desire of agreeable recreation is natural to man; and wealth is pursued in every variety of way, chiefly with a view to its indulgence. It is a mistake to suppose that mirth is only for children. No man can or ought to be uniformly serious. Why were we made to laugh but that we might sometimes be merry? The higher faculties of the mind cannot be always on the stretch; and we should do a manifest wrong to our own nature, did we deny to ourselves the practice of occasional and even frequent relaxation. Now, the man who has to labour from morning till night for the support of himself and his family, is, of all others, the most in need of this light and exhilarating amusement. As society is at present constituted in this country, the situation of the operative is one of peculiar hardship. His toil is great and his reward scanty. He goes forth at the dawn, and returns at the dusk; and day after day, and year after year, is he a slave to the same routine. Out of his paltry pittance has he to contribute to the support of an expensive Government, who

build him churches, which if he choose to attend, he may hear a dull lecture against the pleasures of the world, but who provide him with no adequate means for the innocent enjoyment of his leisure hours. As he repairs to his workshop, where perhaps he is obliged to suffer the insolence of a harsh master, he sees the costly equipages of the wealthy dashing past him like a whirlwind; and a cloud of despondency comes over him with the dust that rises from their wheels. He feels that he has been born under a cruel star, and becomes sullen and morbid in his feelings. Where can he go but to the tavern? There at least he may forget his cares; and reckless of after consequences, he gives himself wholly up to the boisterous hilarity of the moment. In this, he is merely gratifying a natural propensity of his nature—a propensity which we cannot eradicate, but which it is our duty to direct. He has been labouring assiduously for many hours together, and jaded both in body and mind, he feels in need of enjoyment. That enjoyment he finds in the tavern. He enters it, too, knowing that it is wrong—knowing that he does so at the expense of his money and his health. But so strong is his craving for excitement, that he is willing to purchase it even at the dearest rate.

Let us then inquire, what species of amusement ought to be provided for the working classes? This is a question which might be variously answered; but for ourselves we should say—let them have a Reformed Theatre. No entertainment is so exhilarating—so refining—so rational, as that of a well-acted play. This is a bold assertion, and will startle the prejudices of many, but we shrink not from one word which it contains. Almost all children take an especial delight in mapping out little mimic houses upon the ground, and personating after their own guileless fashion the characters of housewives or visitors; and the stage is nothing more than the carrying out and perfecting of this simple and beautiful suggestion. In itself, therefore, it is strictly innocent; and although it may be, and has been abused, the same objection will apply equally to the pulpit and to the press. All other exhibitions are dull and monotonous compared with those of the theatre—none are so characterised by continual and endless variety. A play, indeed, is little less than a story in its

most interesting and attractive form; and by calling into activity the finer sentiments and emotions of our nature, is calculated in a very eminent degree, to soften and humanise our feelings. The combination of music, of painting, and of poetry which it presents, and on all which departments—particularly the first and the last—the brightest intellectual luminaries which the world has yet seen, have shed an undying light, must also have a direct tendency to elevate and improve the taste, and to lift the mind above all mean and grovelling pursuits. Wherefore is it, that in France and Germany, where intoxicating liquors are to be had at a much cheaper rate, those scenes of brutal intoxication with which we are so familiar in Britain, are of comparatively rare occurrence? To us, the reason is obvious. The operative classes in those countries are abundantly supplied with other sources of entertainment. In the larger cities, they have their public gardens, their concerts, and their theatres; and the villagers, for the most part gay and cheerful, have their rustic dances and exhilarating games. Let us, as we have always done, take the lead in literature, in science, in commercial enterprise, and in fixedness of moral purpose; but let us imitate them in the innocence of their amusements, and the cheerfulness of their domestic circles.

In order, however, to render the theatre available to the operative classes, and thoroughly conducive to morality, considerable reformation would be necessary, although even as it at present exists, we are sceptical of its evil tendency. The performances, for example, ought to be shortened, at least one half, with a view to the avoidance of unseasonable hours; and the prices of admission reduced to the lowest possible farthing. It would also be desirable that all grossness and indelicacy of language should be scrupulously suppressed; and that for the better security of the public, a board of competent individuals should be established to take regular cognizance of its affairs.

In addition to the drama, there are many other amusements which might be attended with similar benefit to the working classes. The prevailing moisture of our climate, it is true, forbids in some measure the laying out of Tea-Gardens in the vicinities of our larger towns; but

still, in the summer season, there might be much good accomplished by establishing such places of resort. At all events, every means of innocent enjoyment should be warmly promoted. Little Musical and Debating Societies amongst the operatives themselves should be widely proposed and encouraged, and every measure adopted which could tend in the remotest degree to wean them from the haunts of vice.

To look to these things is the duty of every one; but there is one class of persons who are rendered by their position in society peculiarly responsible, we allude to the Employers of the workmen. The power which the master possesses for the moral regeneration of his servant, is not, we think, sufficiently understood. It is in this relationship alone, that the higher orders of society are ever brought into contact with the lower; and if the result do not prove highly beneficial to the latter, there is blame attachable to either, or perhaps to both parties. But in general, it is the master chiefly that merits reprehension. He is accustomed to bear himself too highly and haughtily towards the men upon whose labour he speculates, and when he does condescend to confer on them a trifling benefit, it is with an air so full of patronage, as to excite in the recipient a secret contempt, more honourable than gratitude. It cannot indeed be too strongly impressed upon the master's mind, that the operative, however humble in fortune, is a man like himself, and with feelings like his own to be respected. The comparative dependence of the tradesman upon his employer, renders him willing to respect the advice and instruction of the latter, and to set a double value on any little offices of kindness which he may receive at his hands. But as a converse to this, every harsh word which falls from his master's lips, rankles in his heart and poisons the purity of his feelings. Every instance of petty oppression which he sustains from his employer, rouses the slumbering volcano in his bosom, and either drives him at length into open and shameless profligacy, or reduces him to a state of morbid misanthropy and gloom—an alternative scarcely less to be dreaded. But let the master be instructed in these things; and let him take an especial pride in encouraging his workmen to every honourable exertion.

True dignity consists not in an upright and pompous strut; let him, therefore, in order that he may rise to his full stature, first learn to stoop. His coffers may be filled with gold—he may occupy by birth a lofty pedestal in the social scale; but if he pass through life, living only for himself, possessing the power of doing good, and failing to use it, and neglecting or abusing his daily opportunities of advancing the happiness of his less favoured fellow-men, he is as much below our envy, as he is above our pity.

On the advantages of Education, we have hitherto refrained from entering, from a consideration that any remarks which we could make upon this subject, would, to say the least of it, be supererogatory. Any observations of ours, upon a question which has of late years been continually before the public, could only be a feeble reflection of what has been often and much better said in more influential quarters. Suffice it, that we consider education to be the chief, the only road to virtue and happiness; and that the suggestions we have offered, in regard to the improvement of the operative classes, have been secondary, and in comparison unimportant. The establishment of a national system of education, similar to that of Prussia, which would extend its genial influences through all the ramifications of society, would perhaps be the only means of attaining the wished for end. Female education in particular, ought to be strictly enforced, that the influence of the female mind on the character of the ruder sex may be wisely and beneficially exerted. It belongs to the wife and the daughter, to impart a cheerfulness and comfort to the fireside of the operative; and to render his home more attractive than the tavern, would be the certain result of their enlightenment, and the realization of the brightest dreams of the philanthropist.

There now remains but one other topic, on which it will be naturally expected that we should offer a few remarks, as being strictly connected with the subject of this essay. We have deferred it, however, to the last moment, and approach it even now with reluctance, not that we consider it unimportant, but from the difficulty of reconciling two antagonist principles—our desire of speaking boldly, with our unwillingness to offend. The topic to

which we allude is Religion. The influence which it exerts upon the operatives of this country is undoubtedly great; but not such, we think, as its inherent excellence might have led us to anticipate. Happily, the time has gone by, when religion went forth to proselytise with the Bible in one hand and the sword in the other; but still, the loveliness of her aspect is darkened by the frown of sectarianism. She has regained much of her primitive purity, but there are still stains upon her garment; and it is abundantly evident, that the style of preaching which is generally practised in our pulpits is very far from being calculated to render Christianity attractive. Mere sermonising, and dull comparison of texts, are only admirable as a soporific. The limited range of subjects to which the preacher is confined, condemns him to the most tedious repetition; and in the treatment of these he is too much tied down to certain established modes, and conventional forms of expression. Neither the stirring events which are the characteristic of our times, nor the enlargement of the boundaries of science, avail him anything. He dare not concentrate the scattered rays which are breaking forth, like the beams of the morning from various points of our intellectual horizon; but is obliged, in consistency with his creed, to follow exactly in the footsteps of his predecessor; and whether rightly or wrongly, he is forbid the privilege to inquire. Accordingly, notwithstanding the high premiums which the Church holds forth to the aspirant, genius rather chooses to build his eyrie where the coldest blasts of poverty may assail him, but from whence he may soar the whole altitude of the heavens, bold and unfettered as the eagle. Is it not disgraceful, that in an age of advancement, the pulpit should alone stand still, till, with a few exceptions, it has become the customary channel for the very dotage and imbecility of the national intellect? It wants to be infused with a new and enlarged spirit. There is a lack of high-souled philosophy and expansive benevolence, and that hearty freedom of inquiry which would carry forward and adapt Christianity to the growing forms of society, and make religion, not a gloomy disguise to be assumed on one day out of the seven, but an inward and active principle, to carry about with us at all times, and

under all circumstances, cheering us alike in joy and sorrow, strengthening our virtuous resolves, and regulating all our actions.

Another circumstance which tends to destroy the usefulness of religion, is the perpetual jarring of sects. History, we should have imagined, would have taught us a better lesson, and shown us the utter madness of any attempt to establish a uniformity of faith. Men will differ in matters of opinion as they vary in the construction of their minds. But let us agree to differ. Why should we dispute about points of doctrine, when there is actual good to be accomplished? All sects have the same object in view, the same goal to attain. Let them not quarrel by the way. The promotion of virtue, and the diffusion of happiness, are the ends for which we are all striving, and the history of the last few years gives us a happy confidence in the future.

Glasgow, April, 1837.

PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Concluded from p. 305.)

As soon as the ferment occasioned by the accession of the house of Hanover had somewhat subsided, the Legislature repealed the *Schism* Bill, and passed an Act, entitled the Irish *Act of Toleration*, by which Dissenting ministers were exempted from all penalties, and their houses of worship protected. It is highly deserving of notice, that on this Act being presented to his Majesty George I., he struck out with his own hand the clause which required Dissenters to subscribe the doctrinal articles of the Established Church,—“declaring, that they shall have a toleration without any subscription;” * thus proving his attention to the interests of his subjects, and his regard for civil and religious liberty. This liberality of his Majesty will appear to still greater advantage, if we contrast it with the stupid bigotry displayed by certain noble lords in the nineteenth century, in the discussion on the motion for repealing the *Corporation* and *Test Acts* in England.

* Appendix to Towgood.

In 1719, the Grand Jury, gentlemen, and freeholders of the County of Antrim, presented an address to his Majesty. This address breathes so very different a spirit from that about to have been presented by these loyal bodies to Queen Anne in 1714, that for the satisfaction of the reader, it is here given entire—proving that opinions do indeed change with times.

“To the King’s Most Excellent Majesty.

“The humble address of the High Sheriff, Justices of the Peace, Grand Jury, and Gentlemen Freeholders of the County of Antrim, at an Assizes held at Carrickfergus, in and for the said County, the 26th day of March 1729.

“May it please your Majesty,—We your Majesty’s dutiful and loyal subjects, the High Sheriff, Justices of the Peace, Grand Jury, Gentlemen Freeholders, and others of the County of Antrim, lay hold of this opportunity of expressing, in the most grateful manner, the sense we have of the happiness we enjoy under your Majesty’s most just and mild administration; and likewise, to declare our indignation at the attempts which are made to disturb the tranquillity of your reign, by an armed force from Spain.

“We humbly crave leave to assure your Majesty, that on this occasion, and all others, we will, with our lives and fortunes, assist and defend your Majesty against the Pretender and all his open and secret abettors, and against all others whose pernicious councils tend to excite their sovereigns to aspire at universal monarchy, and to the endangering the common liberties of Europe.

“It is with pleasure that we can assure your Majesty, that in no part of your Majesty’s dominions, there are any of your subjects better united in their affection to your Majesty’s person and government, than the body of the Protestants in this County; yet it is a misfortune to many of your Protestant subjects, that by legal disabilities, their capacity of serving your Majesty is not equal to their zeal for your service.

“May your Majesty long enjoy a quiet and happy reign over us, and may the succession of your Crown, with your royal virtues, be transmitted in your illustrious family to late posterity.

“HERCULES UPTON, *Sheriff.*

“*Jurors* :—William Moor, Anthony Welsh, Arthur Dobbs, Edward Brice, Robert Dalway, Francis Clements, Jacob Blair, John Donaldson, Francis Davenport, William M'Culloch, Alexander Harper, John Shaw, John Allan, John Moor, Waterhouse Crymble, Henry Shaw, Roger M'Cormicke.”*

Such was the remarkable change effected in a few years in the religious and political feelings of the good and loyal men of the County of Antrim. They really seem to have perceived, in common with other parts of the kingdom, that the age of persecution was fast passing away, and therefore deemed it more prudent to affect an acquiescence in such measures as were enacted by the State, and which it was evident, they were unable effectually to oppose. Hence, for many years, the war-whoop of the *Church being in danger*, may be said to have ceased, and its devotees really appear to have sunk into a sullen apathy; no opportunity occurring for its revival.

It is here worthy of observation, that no sooner was the Act of Toleration passed by the State, than the Synod began to lighten old fetters and forge new ones for themselves, by the introduction of creeds and confessions, as intolerant as those from which they had just been freed, and of which they had so justly complained.

In 1774, an Act was passed by the Irish Parliament, taking away the right of Dissenters to vote at Vestries. A violent cry was immediately raised against this Act, and numerous petitions being presented for its repeal, it was accordingly repealed a few months after it had been passed; though some bigots raised the cry, that *the Church was in danger*.

It has been justly observed, that the divine principle of *toleration* makes but little progress towards the Episcopal bench. In 1779, a Bill was introduced into the Irish House of Commons to repeal the *Test Act*,† by

* Records of the County of Antrim.

† The History of the repeal of this Act is not a little curious. In the summer of 1778, a Bill was brought into the Irish House of Commons, for the relief of the Roman Catholics of this kingdom. The Bill was violently opposed by the *Conservatives* of that day, who fearing that it would pass, joined the Presbyterians, and urged them to get a clause inserted for the repeal of the *Test Act*, in hopes by this plan to defeat the whole. Contrary to every expectation, the Bill passed.—*Knox's State Papers*.

which Dissenters from the Established Church were empowered to hold offices of trust and power in the State, without reference to their religious scruples. In repealing this Act, it was strongly opposed in the House of Peers by the Bishops, who set forth that its repeal would be an almost certain forerunner of the ruin of the Establishment. Some of these right reverend Fathers, even proceeded to protest against its repeal; of this protest, we here annex a copy, as a precious memorial of the good sense and foresight of those pious Fathers, a kind of last speech of Prelacy as regarding Irish Dissenters:

“May 22d, 1780. *Protest*,—Because this Bill makes a most material alteration in the Constitution of this kingdom, the consequences whereof are much to be apprehended, though possibly they may not all be foreseen in their full extent. C. Cashell, C. Kildare, W. Limbrick, J. Tuam.”*

A few years afterwards, the Bishop of Cloyne published a work, entitled, “The Present State of the Established Church,” in which he asserts, that the Dissenters are a “body of men who cannot be entitled to national confidence,” with many other remarks equally hostile and untrue. The assertions of this bigoted Prelate were ably confuted by the Rev. Dr. Campbell, Armagh. Since that period, the Irish Bishops have gradually assumed a more moderate and rational tone. It is to be lamented, however, that the writings of some Episcopal dignitaries still evince their decided hostility to all Dissenters, and show that, if it were possible, as in the “*good old times*,” they would fondly revive the persecutions of the LAUDS,

* In the summer of 1783, which was truly a year of famine in Ireland, the clergy, taking advantage of the inability of the farmers to defend themselves at law, raised their tithes. In the diocese of Cashel, the tithe of potatoes was one guinea per acre, and flax the same; and even the tithe of peat was claimed in some places, and one or two shillings *extra* in the pound were exacted, under the name of RECTORAGE!—*Mr. Grattan’s speech in 1783, in the House of Commons.*

About 1788, an attempt was made in England to get the Test and Corporation Acts repealed; but after a warm debate in the Commons, it was negatived. On the news being received in Ireland, public rejoicings took place amongst the *Tories*, in several places in the Counties of Down and Antrim. In 1827, those Acts were wiped from the Statute-books; but to the last, their repeal was opposed by the Prelates, on the ground that the *Church would be endangered.*

LESLYS, BRAMHALLS, TAYLORS, and LINDSAYS, of pious memories!

This is particularly conspicuous in a pamphlet, published in 1827, by the very Rev. Thomas Blakely, Dean of Achonry. At page 45, he says, when mentioning the Presbyterian body, "I hesitate not to affirm, that it is a *dishonour* to a country, whose civil government is animated through its whole frame, by the purest National Church, to give *countenance or aid* to any body, which can dare to maintain an arrogant and vindictive dissent from those laws by which the rest of the civilised world is governed." Again: "The right of private judgment, amongst Irish Presbyterians, means the right of publishing and preaching blasphemy;" "within the latitude of this right, and under the present constitution of the Synod, a minister may recommend to his congregation the works of *Thomas Paine*, as the best commentary on the Scriptures." Such is the language of one who has been, at times, deemed a *liberal* Dean; and truly it requires neither note nor comment to illustrate this specimen of his liberality. Had this very rev. gentleman lived in the world two centuries ago, he would have certainly had a mitre; but alas! the golden days of yore, for rewarding *pious churchmen*, have in some measure passed away; we have even lately lost *ten Bishops!!!*

In March 1830, the Rev. Edward Hincks, rector of the parish of Killyleagh, presented a petition to the House of Commons, praying, that for the future there should not be any distinction between Roman Catholics and Dissenters, "and that parish applotments be made by a committee composed of members of the *Established Church* alone." His reverence, however, in his usual liberal manner, allows, that all persons should be made to pay for the support of his church; by which it is evident, he views all other persons merely as objects of taxation.

The like spirit of hostility towards Dissenters is too often displayed in the works of our Prelates. The writer has seen a sermon preached, by what is most extraordinary, a preaching Bishop, *now* enjoying one of the fat sees of Ulster, worth about £5,000 per annum, in which he terms the extemporaneous prayers of Dissenters "enthusiastical nonsense." In many other respects, he uses

language “unbecoming the meekness of a Christian minister.”* Has this rev. father in God, been specially imported here for the purpose of sowing dissention?

To conclude, “who can avoid lamenting, that such have been received within the very enclosures of what is called the CHRISTIAN CHURCH, and admitted to her *honours*, her *offices*, and her *government*? And yet so it unfortunately is, that

“Under the name and habit of a Church.

Under the countenance and cloaking of Religion,”

such things, contrary to the voice of the people, continue to be committed!†

A PRESBYTERIAN.

To the Editor of the Christian Pioneer.

DEAR SIR,—Having lately read Dr. Hill’s Lectures on Divinity, published about twelve years ago, I have been struck at the tolerance of his style and fairness of his arguments on the subject of the Trinity. I do not mean that he has carried conviction to my mind with respect to his conclusions; but he speaks of Unitarian writers respectfully, gives a fair statement of their views and arguments, and in many instances allows them to be well grounded, although not sufficient, in his opinion, to overturn what he calls the Catholic Faith of the Trinity. Your readers will best understand the character of his writings by the following extract. He concludes his discussion on the topic of the Trinity, by directing the attention of his audience to two *inferences*:—“The first is, that men of speculation ought to exercise mutual forbearance, if they differ from one another in their attempts to explain that which all acknowledge to be inexplicable. It is in vain to think of confining the human mind to those researches in which she may easily attain some certain conclusion. She loves to soar and to roam, and she gathers much wisdom from her own most adventurous

* Monthly Review, vol. 19, page 461.

† In a memorial from the Irish beneficed clergy, presented to his Majesty, Feb. 1833, when speaking of the Established Church, they say, “the foundation of religious liberty, the glory of the nation, and the bulwark of true religion.” We think, *the glory of the clergy*, and *curse of the nation*, would have been a much better description of this Church.

flights; but this lesson, among others, ought surely not to be lost, namely, that those who expatiate in the sublime regions, where the light of human science becomes dim and uncertain, need not be surprised to meet with many wanderers. Every sober inquirer who finds that after all his investigations, the union of the three persons in the Godhead remains to him involved in impenetrable darkness, will judge with candour of the attempts made by other men to obtain a solution of the difficulties which presented themselves to his mind; and he will not readily suppose that others doubt of the fact, although they may differ from him about the manner of the fact." "The second inference, or advice, is this, that as you cannot expect to give the body of the people clear ideas of the manner in which the three persons are united, it may be better, in discoursing to the people, to avoid any particular discussion of this subject, and to follow here, as in every other instance, *the pattern of teaching set in the New Testament*. Our Lord and his Apostles do not propose any metaphysical explication of the Divine nature; but they assume the Unity of it, and declare it as a fundamental truth; and they never insinuate that it is in the smallest degree infringed by the revelations which they give concerning the three persons (Father, Son, and Holy Ghost)."

Much about the same time that Dr. Hill's Lectures were published, there was composed by another author, and subsequently published in Glasgow by Chalmers & Collins, "a Treatise on the Primitive Doctrine concerning the Person of Christ," in which the subject is treated in the same tolerant style, although the plan of the author and his conclusions are different. This book did not excite much attention among the Unitarians, but it was pretty extensively circulated among the Scottish clergy, even of the orthodox class, and admitted by many of them to be worthy of regard. I mention this, along with the notice of Dr. Hill's Lectures, as explaining rather a remarkable fact, *viz.* that for some time past the controversy about the Trinity has been entirely dropped in a great many pulpits of Scotland. The more moderate evangelicals have taken Dr. Hill's advice, while they would not have listened to the arguments of professed

opponents. Still, it appears strange, that among men who give evidence of such candour, there should remain a positive difference of opinion, and a distance preserved between them, although it be a polite one; and this brings me to a circumstance which I think goes far to explain the matter, and to which I am desirous to draw attention. *There is a vice*, which has pervaded the logic of theologians ever since it was modelled to the taste of the schoolmen, or ancient dialecticians, and that is, after having established or admitted one proposition as true, to demolish it by some subsequent proposition, which *appears* also to have some truth in it, but to which, from some peculiarity of taste or motive, the disputant happens to be partial; thus reversing the rule of mathematicians, which leads forward unerringly to a certain conclusion, namely, that no secondary proposition can be entirely true which contradicts a primary one, once unequivocally established. There must be some source of error in the second proposition, as stated or explained, if it leads to a *reductio ad absurdum*, that is, to a contradiction of what is already admitted to be certain.

As an example of this loose logic, we find Dr. Hill commencing with the humanity of Christ as a fundamental axiom; he says "that the Scriptural testimonies which Mr. Lindsey has collected on this subject, prove that Christ was truly a man; they *undoubtedly* convey an impression that he was a man *in all respects* like us, and so far this opinion would claim to be received upon the highest possible authority." But he afterwards proceeds to say, "that we must inquire whether there are declarations in the Scripture of such a kind as *to efface* the impressions made by the said testimonies." Now the wonder ceases how theologians have wrangled interminably about the sense of the Scriptures; if one part of it, perhaps the secondary and more obscure, is allowed to *efface* the primary and more plain, or even one class of texts generally to efface another class; for by this rule, a party has only to choose his class, from any motive of caprice or prejudice, and adhere to it exclusively. And this truly has been the case. Would it not be more consonant with common sense, that no proposition, however apparently well founded, should be so pushed and inter-

preted as to contradict another equally well founded, and especially, if previously established by the order of things or of the argument? Why, will we not confess our inability, if we cannot make them coalesce, and restrain our definitions whenever they involve a contradiction? Thus, if the idea of Christ's humanity and of his Divinity seem to be equally asserted by a certain class of Scriptural texts, why not refrain from pushing our definitions of his humanity whenever it becomes contradictory to his Divinity; and on the other hand, check our definitions of his Divinity whenever they contradict his humanity? The mischief in all such cases is, that we must be so precise and dogmatic, and never suspect our own incompetence.

I shall perhaps, in another paper, point out more specific instances of this preposterous method of argument and investigation.

W. B.

DR. CHANNING ON TEMPERANCE.

(Continued from p. 314.)

IV. I have now set before you some of the causes of intemperance in our present social state; and this I have done that you may feel that society, in all its ranks, especially in the highest, is bound in justice to resist the evil; and not only justice, but benevolence pleads with us to spare no efforts for its prevention or cure. The thought that in the bosom of our society, are multitudes standing on the brink of perdition, multitudes who are strongly tempted to debase and destroy their rational nature, to sink into brutal excess, to seal their ruin in this world and in the world to come, ought to weigh on us as a burden, ought to inspire deeper concern than the visitation of pestilence, ought to rouse every man, who has escaped this degradation, to do what he may to rescue the fallen, and still more, to save the falling.

The question now comes, how shall we arrest, how suppress this great evil? Such is our last inquiry, and to this I answer, there are two modes of action. To rescue men, we must act on them inwardly or outwardly. We must either give them strength within to withstand the temptations to intemperance, or we must remove these temptations without. We must increase the power

of resistance, or diminish the pressure which is to be resisted. Both modes of influence are useful, but the first incalculably the most important. No man is safe against this foe, but he who is armed with moral force, with strength in his own soul, with the might of principle, and a virtuous will. The great means, then, of repressing intemperance in those portions of society which are most exposed to it, is to communicate to them, or awaken in them, moral strength, the power of self-denial, a nobler and more vigorous action of conscience and religious principle. In other words, to save the labouring and poor from intemperance, we must set in action amongst them, the means of intellectual, moral, and religious improvement. We must strive to elevate them as rational and moral beings, to unfold their highest nature. It is idle to think, that whilst these classes remain the same in other respects, they can be cured of intemperance. Intemperance does not stand alone in their condition and character. It is a part or sign of general degradation. It can only be effectually removed by exalting their whole character and condition. To heal a diseased limb or organ, you must relieve and strengthen the whole body. So it is with the mind. We cannot, if we would, remove those vices from the poor, which are annoying to ourselves, and leave them, in other respects, as corrupt as before. Nothing but a general improvement of their nature, can fortify them against the crimes which make them scourges alike to themselves, and to their race.

And how may moral strength, force of principle, be communicated to the less prosperous classes of society? I answer first, the surest means is, to increase it among the more favoured. All classes of a community have connexions, sympathies. Let selfishness and sensuality reign among the prosperous and educated, and the poor and uneducated will reflect these vices in grosser forms. That man is the best friend to temperance among high and low, whose character and life express clearly and strongly moral energy, self-denial, superiority to the body, superiority to wealth, elevation of sentiment and principle. The greatest benefactor to society is not he who serves it by single acts, but whose general character is the manifestation of a higher life and spirit than pervades

the mass. Such men are the salt of the earth. The might of individual virtue surpasses all other powers. The multiplication of individuals of true force and dignity of mind, would be the surest of all omens of the suppression of intemperance in every condition of society.

Another means is, the cultivation of a more fraternal intercourse than now exists between the more and less improved portions of the community. Our present social barriers and distinctions, in so far as they restrict sympathy, and substitute the spirit of caste, the bigotry of rank, for the spirit of humanity, for reverence of our common nature, ought to be reprobated as gross violations of the Christian law. Those classes of society which have light, strength, and virtue, are bound to communicate these to such as want them. The weak, ignorant, falling and fallen ought not to be cut off from their more favoured brethren, ought not to be left to act continually and exclusively on one another, and thus to propagate their crimes and woes without end. The good should form a holy conspiracy against evil, should assail it by separate and joint exertion, should approach it, study it, weep and pray over it, and throw all their souls into efforts for its removal. My friends, you whom God has prospered, whom he has enlightened, in whose hearts he has awakened a reverence for himself, what are you doing for the fallen, the falling, the miserable of your race? When an improved Christian thinks of the mass of unpitied, unfriended guilt in this city, must he not be shocked at the hardness of all our hearts? Are we not all of one blood, one nature, one heavenly descent; and are outward distinctions, which to-morrow are to be buried forever in the tomb, to divide us from one another, to cut off the communications of brotherly sympathy and aid? In a Christian community, not one human being should be left to fall, without counsel, remonstrance, sympathy, encouragement, from others more enlightened and virtuous than himself. Say not this cannot be done. I know it cannot be done without great changes in our habits, views, feelings; but these changes must be made. A new bond must unite the scattered portions of men. A new sense of responsibility must stir up the enlightened, the prosperous, the virtuous. Christianity demands this. The

progress of society demands it. I see blessed omens of this, and they are among the brightest features of our times.

Again, to elevate and strengthen the more exposed classes of society, it is indispensable that a Higher Education should be afforded them. We boast of the means of education afforded to the poorest here. It may be said with truth, in regard to both rich and poor, that these means are very deficient. As to moral education, hardly any provisions are made for it in our public schools. To educate is something more than to teach those elements of knowledge which are needed to get a subsistence. It is to exercise and call out the higher faculties and affections of a human being. Education is not the authoritative, compulsory, mechanical training of passive pupils, but the influence of gifted and quickening minds on the spirits of the young. Such education is, as yet, sparingly enjoyed, and cannot be too fervently desired. Of what use, let me ask, is the wealth of this community, but to train up a better generation than ourselves? Of what use, I ask, is freedom, except to call forth the best powers of all classes and of every individual? What, but human improvement, is the great end of society? Why ought we to sustain so anxiously republican institutions, if they do not tend to form a nobler race of men, and to spread nobleness through all conditions of social life? It is a melancholy and prevalent error among us, that persons in the labouring classes are denied by their conditions any considerable intellectual improvement. They must live, it is thought, to work, not to fulfil the great end of a human being, which is to unfold his divinest powers and affections. But it is not so. The poorest child might, and ought to have liberal means of self-improvement; and were there a true reverence among us for human nature and for Christianity, he would find them. In a letter, recently received from a most intelligent traveller in Germany, I am informed, that in certain parts of that country, there is found, in the most depressed classes, a degree of intellectual culture, not generally supposed to consist with their lot; that a sense of the beautiful in nature and art produces much happiness in a portion of society, which among us is thought to be disqualified for this innocent and elevated

pleasure; that the teaching in Sunday schools is in some places more various than here, and that a collection of books, and a degree of scientific knowledge may be met in cottages far inferior to the dwellings of our husbandmen. "In short," my friend adds, "I have seen abundant proof, that intellectual culture, as found here, spreads its light and comfort through a class, that hardly exists at all with us, or where it does exist, is generally supposed to labour under a degree of physical wretchedness inconsistent with such culture." Information of this kind should breathe new hope into philanthropic labours for the intellectual and moral life of every class in society. How much may be done in this city to spread knowledge, vigour of thought, the sense of beauty, the pleasures of the imagination and the fine arts, and above all, the influences of religion, through our whole community! Were the prosperous and educated to learn, that after providing for their families, they cannot better employ their possessions and influence, than in forwarding the improvement and elevation of society, how soon would this city be regenerated! How many generous spirits might be enlisted here by a wise bounty in the work of training their fellow-creatures! Wealth cannot be better used, than in rescuing men of vigorous and disinterested minds from worldly toils and cares, in giving them time and opportunity for generous self-culture, and in enabling them to devote their whole strength and being to a like culture of their race. The surest mark of a true civilisation is, that the arts which minister to sensuality decrease, and spiritual employments are multiplied, or that more and more of the highest ability in the state is withdrawn from labours for the animal life, and consecrated to the work of calling forth the intellect, the imagination, the conscience, the pure affections, the moral energy of the community at large, and especially, of the young. What is now wasted among us in private show and luxury, if conscientiously and wisely devoted to the furnishing of means of generous culture to all classes among us, would render this city the wonder and joy of the whole earth. What is thus wasted might supply not only the means of education in the sciences, but in the refined arts. Music might here be spread as freely as in Germany, and be made a lightener of toil, a

cheerer of society, a relief of loneliness, a solace in the poorest dwellings. Still more, what we now waste would furnish this city, in a course of years, with the chief attractions of Paris, with another Louvre, and with a Garden of Plants, where the gifted of all classes might have opportunity to cultivate the love of nature and art. Happily, the cause of a higher education begins to find friends here. Thanks to that enlightened and noble-minded son of Boston, whose ashes now slumber on a foreign shore, but who has left to his birth-place a testimony of filial love, in his munificent bequest for the diffusion of liberal instruction through this metropolis. Honoured by the name of Lowell, the intellectual benefactor of his native city! A community, directing its energies chiefly to a higher education of its rising members, to a generous developement of human nature, would achieve what as yet has not entered human thought; and it is for this end, that we ought to labour. Our show, and our luxury, how contemptible in comparison with the improvement of our families, neighbourhood, and race!

Allow me here to express an earnest desire, that our legislators, provoked to jealousy by the spirit of improvement in other states, and moved by zeal for the ancient honour of this Commonwealth, may adopt some strong measures for the advancement of education among us. We need an institution for the formation of better teachers; and until this step is taken, we can make no important progress. The most crying want in this Commonwealth is the want of accomplished teachers. We boast of our schools; but our schools do comparatively little, for want of educated instructors. Without good teaching, a school is but a name. An institution for training men to train the young, would be a fountain of living waters, sending forth streams to refresh present and future ages. As yet, our legislators have denied to the poor and labouring classes this principal means of their elevation. We trust they will not always prove blind to the highest interest of the state.

We want better teachers and more teachers for all classes of society, for rich and poor, for children and adults. We want that the resources of the community should be directed to the procuring of better instructors

as its highest concern. One of the surest signs of the regeneration of society will be, the elevation of the art of teaching to the highest rank in the community. When a people shall learn, that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried intellect, it will have opened to itself the path of true glory. This truth is making its way. Socrates is now regarded as the greatest man in an age of great men. The name of King has grown dim before that of Apostle. To teach, whether by word or action, is the highest function on earth. It is commonly supposed, that instructors are needed only in the earlier years of life. But ought the education of a human being ever to cease? And may it not always be forwarded by good instruction? Some of us, indeed, can dispense with all teachers save the silent book. But to the great majority, the voice of living teachers is an indispensable means of cultivation. The discovery and supply of this want would give a new aspect to a community. Nothing is more needed, than that men of superior gifts and of benevolent spirit, should devote themselves to the instruction of the less enlightened classes in the great end of life, in the dignity of their nature, in their rights and duties, in the history, laws, and institutions of their country, in the philosophy of their employments, in the laws, harmonies and productions of outward nature, and especially, in the art of bringing up children in health of body, and in vigour and purity of mind. We need a new profession or vocation, the object of which shall be to wake up the intellect in those spheres where it is now buried in habitual slumber. We honour, and cannot too much honour the philanthropist, who endows permanent institutions for the relief of human suffering; but not less good, I apprehend, would be accomplished by inquiring for and seizing on men of superior ability and disinterestedness, and by sending them forth to act immediately on society. A philanthropist, who should liberally afford to one such man the means of devoting himself to the cultivation of the poorer classes of society, would confer invaluable good. One gifted man, with his heart in the work, who should live among the uneducated, to spread useful knowledge and quickening

truth, by conversation and books, by frank and friendly intercourse, by encouraging meetings for improvement, by forming the more teachable into classes and giving to these the animation of his presence and guidance, by bringing parents to an acquaintance with the principles of physical, intellectual, and moral education, by instructing families in the means and conditions of health, by using, in a word, all the methods which an active, generous mind would discover or invent for awakening intelligence and moral life; one gifted man, so devoted, might impart a new tone and spirit to a considerable circle; and what would be the result, were such men to be multiplied and combined, so that a community might be pervaded by their influence? We owe much to the writings of men of genius, piety, science, and exalted virtue. But most of these remain shut up in narrow spheres. We want a class of liberal instructors, whose vocation it shall be to place the views of the most enlightened minds within the reach of a more and more extensive portion of their fellow-creatures. The wealth of a community should flow out like water, for the preparation and employment of such teachers, for enlisting powerful and generous minds in the work of giving impulse to their race. Jesus Christ, in instituting the ministry laid the foundation of the intellectual and moral agency which I now urge. On this foundation we ought to build more and more, until a life-giving influence shall penetrate all classes of society. What a painful thought is it, that such an immense amount of intellectual and moral power, of godlike energy, is this very moment lying dead among us! Can we do nothing for its resurrection? Until this be done, we may lop off the branches of intemperance; but its root will live; and happy shall we be if its poisonous shade do not again darken our land.—Let it not be said that the laborious can find no time for such instruction as is now proposed. More or less leisure, if sought, can be found in almost every life. Nor let it be said that men, able and disposed to carry on this work, must not be looked for in such a world as ours. Christianity, which has wrought so many miracles of beneficence, which has sent forth so many apostles and martyrs, so many Howards and Clarksons, can raise up labourers for this harvest also.

Nothing is needed but a new pouring out of the spirit of Christian love, nothing but a new comprehension of the brotherhood of the human race, to call forth efforts which seem impossibilities in a self-seeking and self-indulging age.

I will add but one more means of giving moral power and general improvement to those portions of the community, in which intemperance finds its chief victims. We must not only promote education in general, but especially send among them Christian instruction, Christian teachers, who shall be wholly devoted to their spiritual welfare. And here, I cannot but express my joy at the efforts made for establishing a ministry among the poor in this and other cities. Though not sustained as it should be, it yet subsists in sufficient vigour to show what it can accomplish. I regard this institution, as among the happiest omens of our times. It shows, that the spirit of him who came to seek and to save that which was lost, is not dead among us. Christianity is the mighty power before which intemperance is to fall. Christianity, faithfully preached, assails and withstands this vice, by appealing, as nothing else can, to men's hopes and fears, by speaking to the conscience in the name of the Almighty Judge, by speaking to the heart in the name of the Merciful Father, by proffering strength to human weakness and pardon to human guilt, by revealing to men an immortal nature within, and an eternal state before them, by spreading over this life a brightness borrowed from the life to come, by awakening generous affections, and binding man by new ties to God and his race. But Christianity, to fulfil this part of its mission, to reach those who are most exposed to intemperance, must not only speak in the churches where these are seldom found, but must enter their dwellings in the persons of its ministers, must commune with them in the language of friendship, must take their children under its guardianship and control. The ministry for the poor, sustained by men worthy of the function, will prove one of the most powerful barriers ever raised against intemperance.

(To be Continued.)

MONTHLY RECORD.

SEPTEMBER 1, 1837.

THE Gareloch and its neighbourhood have heretofore been celebrated for the "Row heresy," and the Fernicarry fanati-

cism. Pamphlets and Presbyteries have alike broke in upon its "still waters," and disturbed its holy peacefulness. Calvinism has attempted to turn its loveliness to desolation, and to lead the dwellers in its "pleasant places" to believe, that their "goodly heritage" was branded by Almighty wrath. It was time that other and holier doctrines should be inculcated; that the creature should bless—not dread—the Creator; that the child should love its Father, not tremble before a tyrant's malediction. Dwelling for a short time amidst this beautiful scenery, Mr. Harris was requested to preach. He did so, and bigotry was alarmed. He was asked to preach again, and also at Helensburgh. A place was engaged, when the circumstances detailed in the following "Remonstrance," occurred. The intolerance it reprobates could not be suffered to play its freaks without exposure. Copies of the "Remonstrance" were left in every house in Helensburgh and its vicinity. Mr. Harris preached forenoon and evening at Gareloch-Head, on Sunday July 23; but no place could be procured at Helensburgh. *There* bigotry triumphed—for a season. Not satisfied with stopping the preaching, its virulence has been poured out from the pulpit. A clergyman of the Church of Scotland was brought into the Burgher Chapel to uphold the Trinity; and the Burgher minister himself, vented his spitefulness against an individual, who had been desirous Mr. Harris should preach in Helensburgh, by denouncing him as guilty of the sin of Jeroboam. It was an unhappy illustration. It is the altar of JEHOVAH we would rear. We worship not "calves of gold," or brass, or wood; nor would we embrate the people by perpetuating ignorance and anathematising inquiry. The flagrant attempts to injure that individual in his business, because he dared to think, and to think differently from this Protestant priest, was a fitting commentary on *his* "Confession of Faith." They show that Calvinism is unchanged, and that "*tolerating* a false religion" now, is considered by its advocates as one of "the sins forbidden," as declared in the answer to the 109th question of "The Larger Catechism."

*A Remonstrance addressed to the Rev. John Anderson,
Minister of the Burgher Congregation, Helensburgh.*

"Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ."—
ROMANS xiv. 10.

Gareloch-Head, July 18, 1837.

SIR,—Being here with my family, for a few weeks, I was requested by several individuals, to deliver a sermon on a week evening, or a Sabbath day, if I could make it conve-

nient. I complied with that request last Sunday, and preached to a deeply attentive audience, on the infinite love of God, our Father, as manifested in nature, providence, and Christianity. I was earnestly pressed to preach here, and at Helensburgh, next Sabbath day. I agreed to do so, if a suitable place could be procured. I was informed last night that I was "QUITE WELCOME" to the use of the large hall at the Tontine Inn. I, this morning, went to Helensburgh, and engaged it for Sunday evening, July 23, the price I offered to pay for it being at once accepted, and my suggestions respecting seating the hall being instantly acceded to.

On calling again at the Tontine Inn, two hours afterwards, what was my astonishment to learn, that in the meantime, you, accompanied by another person, had called on the landlady, represented to her the dangerous, pernicious, and unscriptural nature of the Unitarian doctrines,—the injury it would do to her and her house, to permit my preaching in the hall,—the anger the clergyman of the parish would feel when he heard it,—and the obligation she was under to refuse me the place. She was in a state of great alarm, and threw herself on me for protection against the threatened evil. It was not for me to attempt to show her that your threats were but air, and that your predicted injury was an impossibility. I at once released her from her engagement, and determined to appeal to the public against your outrage on religious liberty.

On my return home, in the evening, I found that, flushed with your triumph at Helensburgh, you had proceeded to the Inn at the Gareloch-Head, using similar pleas to induce the proprietor to bar his door also against the heretic. That your mission of intolerance was not equally successful in this instance, as at Helensburgh, was not owing to any lack of zeal on your part.—You certainly left nothing undone, either with man or wife.

Such are the facts. What are the questions and reflections which naturally suggest themselves in reference to your conduct in this matter? Doubtless you imagine you have gained a mighty victory; but may it not be at the expense of the morality which teaches you to do to others as you would be done by, of Protestantism, and of Christian truth? Is not your conduct a violation of all the three? "Thou which teachest another, teachest thou not thyself? thou which preachest a man should" keep the commandments, dost thou thyself bear false witness against thy neighbour, and encourage others to break their engagements?

Is this your Protestantism, to forbid inquiry, suppress free discussion, control the publication of opinion, shut out from your communion here, and from Heaven hereafter, all who

cannot, or who will not, subscribe SLAVE, as you have done, to a human creed? If so, wherein does your Protestantism differ from the Popery you rail against? Protestant priestcraft is not a whit more reputable, or Christian, than Catholic priestcraft; and the attempt, in these times, to lay fetters on the mind, will prove as futile as the effort of the madman of old to lay them on the waves. Despite all your threats, the people are panting for more than the A, B, C of Calvinism, and the whole alphabet of knowledge will one day be unfolded to their view.

The great principles of Protestantism, are the sufficiency of the Scriptures, the right of individual judgment, and the rejection of all human authority in matters of religion. If your faith be the practical result of these principles, inquiry will only the more clearly evince its truth—human opposition will only the more firmly exhibit its stability. To say to the people, “This is the faith you must believe, or perish—to no other doctrine shall you listen, or penalty shall follow;”—what is this but the spirit of the Inquisition? what is this, but to play the Pope, and enslave the people? He who does this, call himself what he may, retains the worst part of Popery, and is a Protestant only in name.

What are you afraid of? Have you not popular prejudice, presbyteries, synods, numbers, and fashion, on your side? Is not this sufficient security, but that you must also gag the mouth, and close the ear? Will not your faith stand inquiry? Is it scared by the advance of knowledge? Your triumph, then, is but temporary. My preaching at Helensburgh you may prevent; but you cannot stop the printing press. You cannot destroy the Bible. “If this counsel, or this work be of men, it will come to nought; but if it be of God, you cannot overthrow it.”

That my faith is of God you deny. You affirm Unitarian principles to be dangerous, pernicious, and unscriptural. You know not what you say, nor whereof you affirm. What are those principles? “And Jesus answered him, The first of all the commandments is, Hear, O Israel! the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.” “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.” “After this manner, therefore, pray ye, saying, Our Father which art in

heaven, hallowed be thy name." "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." "There is one God, and one mediator between God and men, the man Christ Jesus." "Jesus of Nazareth, a man approved of God, among you, by miracles, and wonders, and signs, which God did by him." "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." "That is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The gift of God is eternal life, through Jesus Christ, our Lord." "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily, in this present world." "For we must all stand before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "Let no man deceive you, he that doeth righteousness is righteous." "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." "Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—Mark xii. 29–31; John xvii. 3; John iv. 23; Matthew vi. 9; 1 Cor. viii. 6; 1 Tim. ii. 5; Acts ii. 22–36; Romans x. 8, 9; John iii. 16; Romans vi. 23; 1 John iv. 14; Romans v. 11; Titus ii. 11; 1 John iii. 7; 2 Peter v. 7; 1 Cor. xv. 24.

That is the Unitarian faith; is it not Scriptural? This is but one example, out of many, in which I could express it, and best express it, in the very words of Scripture. Your charge, therefore, that the Unitarian faith is unscriptural, is untrue. Perhaps it was your own faith you were thinking of, when you brought this charge against the Unitarians. Can you express your faith in the language of the Word of God?

I challenge you to do so. I know you can express it in the words of the Confession of Faith; but surely it would look more like Scriptural truth, if you could give it us in the words of Scripture.—You cannot do so. Try. You will not find the word Trinity in the Bible, nor God-man, nor triune Jehovah, nor a multitude of other phrases, which are as common with you as household words.

How is the Unitarian faith pernicious? It makes love to God, the first and great commandment—reverence of Christ a Christian duty—benevolence to man the test of Christian sincerity. It accords with Christ in its declarations, that one is our Father, even God—one is our Master, even Christ—and that all we, men, are brethren. Pernicious it may be in your eyes, as it would uproot ignorance, destroy bigotry, and remove sectarianism, by merging all sects, all mankind in one common brotherhood. But to those who have experienced the tender mercies of Church courts, of creed bondage, of party rancour, and priestly servility, the sweeping away these enemies of the improvement, freedom, peace, and happiness of the world, would indeed be blessings.

How are the principles of Unitarianism dangerous? To whom, or to what? To human virtue? *That* they promote. To the relations of husband and wife, father and child, master and servant? To the performance of their respective duties they incessantly urge,—the hallowed affections and obligations springing from those relationships they consecrate. But Unitarianism *is* dangerous to priestcraft, for every virtuous man it regards as the true priest of God. It is dangerous to tyranny, ecclesiastical or civil, for “where the spirit of the Lord is, there is liberty.” It is dangerous to the spirit of caste, or of sect; for it speaks of universal brotherhood, equality of rights and privileges, and would cause intolerance and anathema to give place to peace on earth, and good-will to all men, in order that there may be glory to God in the highest.

Such, Sir, is Christian Unitarianism. I believe it to be the doctrine of Christ, and therefore I preach it, and anxiously labour and pray for its diffusion. I believe it to be in accordance with the teachings of nature, and the dispensations of Providence; to be the voice of reason, confirmed by the authority of God. I believe it to be the doctrine of liberty, of knowledge, and of love. I rely on the sure promise of the prophecy of heaven, for its universal reception;—“*The Lord shall be King over all the earth; and in that day shall there be ONE LORD, and his name ONE.*”—How then can it be *three*, Father, Son, and Holy Ghost? I believe that every circumstance is overruled by the One infinite Father, to the fulfilment of that prediction, Whilst I pity your

bigotry, and feel it to be a duty to expose it to public reprobation, I have no doubt your conduct will aid that cause you would fain destroy. The Scriptural faith of Christian Unitarianism; the faith nurtured by the blood of holy martyrs, and consecrated by the labours and memories of the righteous dead; the faith which imparted peace and joy in believing to MILTON, LOCKE, and NEWTON, cannot be put down by the Rev. John Anderson, Burgher Minister of Helensburgh.

GEORGE HARRIS.

Presbyterian Synod of Munster in Ireland.—This religious body held their Annual Meeting in Waterford, on the 5th July. The religious services were conducted by the Rev. Joseph Hutton of Eustace-Street, Dublin; the Rev. Robert M'Corkle of Limerick, late of the Established Church of Scotland; and the Rev. Robert Quinn of Fermoy.

It was very gratifying to learn from different reports that were given in to the meeting, that the great cause of Bible Christianity is making sure and steady, though sometimes silent progress; that the right of private judgment is not only recognised, but claimed by many members of those churches which have been long the zealous supporters of uninspired formulas; and that men are awakened in various quarters to the vindication of their Christian freedom, bursting the shackles which had been imposed upon the human mind in an age of darkness, and asserting their right of unrestricted access to the Word of God. It was particularly pleasing to the Synod of Munster, to perceive that the principle of non-subscription to human creeds, which has been maintained by that body for more than a century, as the true Protestant principle, is making its way amongst their fellow-Christians of other churches, and that the non-subscribing Presbyterians of Ireland, are considered as affording an asylum and a refuge for those who have the courage to renounce the folly of human inventions, and to cleave to the Bible alone, as the only secure protection against false doctrines, sceptical wanderings, and fanatical delusions. Two remarkable instances of this occurred at the meeting of the Synod. The first was the memorial of a congregation recently formed at Fermoy, under the missionary labours of a young clergyman of the Secession church, a body distinguished for upholding the Westminster Confession. This congregation, with their young minister, "having been fully informed of the fundamental principles of the Synod of Munster, as a Non-subscribing Presbyterian body, which has adopted the Bible alone as the only unerring rule of faith and practice, and which submits to no human authority in matters of faith, heartily con-

curing in these principles, earnestly desire to be taken under the fostering care of the Synod, and to be received into connection therewith." Their prayer was granted.

The second case was still more interesting. A clergyman of the Established Church,* of high literary, moral, and religious character, and most respectable connections, having been convinced from the unbiassed study of the Bible, that the formulas of the Established Church impose unscriptural restrictions on Christian liberty and the right of private judgment, withdrew some time ago from her communion, renouncing his emoluments and prospects for conscience sake. This upright and excellent clergyman was received as a member of the Synod of Munster, having expressed his desire to that effect, "on account of the fundamental principles of the Synod as a Non-subscribing body, rejecting uninspired formulas of faith, acknowledging Christ alone as the Head of the Church, and appealing to the Holy Scriptures alone as the infallible guide of belief and conduct."

THE new Meeting-house, erected by the congregation at CLOUGH, in consequence of their being deprived by the decision of the Judges, in an action raised by the Orthodox, of their old place of worship, was opened on Sunday, July 9, by the Rev. John Porter of Belfast. It was crowded. Mr. Porter strikingly illustrated and defended the great principles of the Reformation, from 2 Thessalonians iii. 1. The collection was £96 : 7s. 6d. This is another instance of bigotry, triumphant for a season, aiding and strengthening the cause it meant to crush. Our readers will remember with delight, the admirable speech made by Mr. Holmes, in relation to the case of Clough. It failed to produce a de-

* This clergyman, is, we understand, the REV. GEORGE ARMSTRONG, formerly incumbent of the parish of Bangor, in the diocese of Down and Connor. Though his retiring and unobtrusive disposition prevents his merits from being as widely known as they ought to be, yet his virtues as a man, his piety as a Christian, and his erudition as a profound and elegant scholar, have long made him an object of the greatest respect and attachment in the circle of his friends and acquaintances. We have heard that his address, explanatory of his reasons for withdrawing from the Established Church, delivered recently before a crowded congregation in Strand-street Meeting-house in Dublin, is an admirable specimen of close reasoning, as well as a masterly vindication of Christian liberty. This address, together with the sacrifice he has made to the cause of religious truth, ought to be generally known as an encouragement to many who are hesitating and timid.

While the Bible Christians of England justly boast of their Lindsey, Wakefield, and Jebb, their brethren in Ireland have reason to be proud of such converts as their Robertson and Armstrong.

cision in favour of Christian liberty, but the principles it advocated are too deeply engraven on the hearts of the people, to allow of their erasure by courts of justice, or orthodox persecution.

THE Annual Meeting of the *Remonstrant* Synod of Ulster, was held at Warrenpoint, on Tuesday and Wednesday, July 18 and 19. The Rev. Mr. Glendy of Ballycarry, preached the first day, from 1 Cor. xiii. 2, and the Rev. W. Crozier, the second morning, from John v. 39. The Rev. J. Scott Porter of Belfast, is appointed Professor of Theology and Biblical Criticism, to the students in connection with the Remonstrant body; an appointment we rejoice to have been made, as we know of few individuals so well qualified to discharge the important duties connected with those subjects. The establishment of Sunday schools and Libraries in connection with the various congregations of the Synod, was strongly recommended. An interesting tea-party was held on the Tuesday evening, when many admirable addresses were delivered.

THE Seventh Anniversary of the Scottish Unitarian Christian Association, will be held at Glasgow, on Sunday and Monday, September 24 and 25. The Rev. Lant Carpenter, L L. D. of Bristol, and the Rev. John Esdaile of Aberdeen, will preach in Union-Street Chapel; the Rev. D. G. Coghill of Dundee, Rev. J. Forrest, M. A. of Greenock, and the Rev. John Esdaile, will preach in the Chapel Portland-Street (George-Street). A Social Meeting of the friends and subscribers to the Association, will be held on Monday afternoon, at six o'clock, when the Report of the Committee will be read, and various resolutions proposed by the ministers previously named, and other individuals.

PARAPHRASE OF THE INTRODUCTION TO
JOHN'S GOSPEL.

1. FROM all eternity has creative energy directly resulted from the Divine Wisdom. It indeed necessarily inheres in the Divine nature, and may almost be said to constitute the essence of Deity. 2. This active and operating power, then, must be considered as coeval with, and inseparable from God. 3. All things were made by it, and without its eternal agency nothing could have existed; for had it ever been inoperative, it would still have remained so: "had there ere been nought, nought still had been." 4. Through its influence, the principle of life was diffused; and the existence of this principle afforded a light to man by which to trace the glory of his Creator, "because that which may be known of God is manifest" thereby. 5. The light shone on man's darkened mind, but his intellectual blindness prevented him from perceiving that it pointed to a Great First Cause as the benignant source of all being. 6. To open men's eyes to this light, constituted one of the objects of the mission of John the Baptist, from which we may infer his Divine appointment. 7. He indeed came as a witness to bear testimony to the light of nature, that men through his teaching might be enabled to read the characters which the Almighty had inscribed on his works. 8. John was not himself that light; he was not commissioned to make any new display of the Divine power, but simply to direct man's attention to its existing evidence. 9. The true light, the light of nature and of reason, is a volume of instruction open to all, and from which all may draw lessons of truth, would they but study the language in which it is written. 10. Divine wisdom, then, was manifested in the world; the world indeed was made by it, and yet the world did not recognise it. 11. It was in an especial manner displayed to God's chosen people Israel, and yet that highly favoured race, to whom the Divine Being had vouchsafed more striking proofs of his existence, power, and glory, than to the heathen world, rebelled against their Creator and turned to the service of idols. 12. Some amongst the Israelites, however, did not act thus foolishly; and to as many as received the evidence of the Divine

power and goodness, was given the high privilege of being regarded and treated as the peculiar children of God, a boon limited to such as appreciated the character of the Eternal as revealed in creation: 13. Who were not led captive by the lower propensities of their nature, nor influenced by the traditions of man, but enlightened by the Spirit of God and of truth. 14. I come now to speak of the most glorious manifestation which was ever made to man, of the Divine attributes which we have been considering; and that manifestation was so made, when, in the person of Jesus Christ the qualities of the Supreme Being may be said to have been embodied, and to have taken up their abode on earth and dwelt with us for a time, and we beheld the glory of God in the face of Jesus Christ, the glory as of an only begotten Son from his Father, who, stamped with the parent's image, reflects with truth the grace and dignity of his Sire. 15. John himself bare witness to the transcendent excellence of this great Teacher, when he said, This was he of whom I spake, He that cometh after me is preferred before me, for he is my principal, it being the main purpose of my ministry to act as his auxiliary, by preparing the way for him. 16. And let us not forget, that the great object of the Christian dispensation, is to induce us to follow Christ's perfect example, seeing we possess the same natural powers, and God will equally extend to us his grace and assistance, in our sincere endeavours to emulate the virtues which Jesus practised. 17. For the law which was given by Moses might be satisfied with inferior attainments, but a higher standard of moral duty was introduced by Jesus Christ; through whom we have a more complete knowledge of the true God, and have received the adoption of children—a glorious privilege which imposes on us the obligation to “be perfect as our Father in heaven is perfect.” 18. No man, indeed, hath seen God at any time; but we are not therefore ignorant of his character and purposes, for Christ, his anointed, who was admitted to the closest communion with the Divine Being, in his own moral nature hath showed us the Father, being himself the image of the invisible God, a ray of his brightness and a pattern of his perfections.

The preceding paraphrastic version, conveys an intelligible meaning, at least, of this difficult passage, without having recourse to the hypothesis, that the Evangelist wrote to confute the Cerinthian, Sabian, or Gnostic errors—a theory of interpretation which appears to involve the whole subject in more than its natural obscurity. We have great pleasure in referring the reader to the very able critical analysis of the original text, given by the Rev. Henry Acton in his *Vindication of the Unitarian Doctrine* (Lecture IV.), which will supersede the necessity of our attempting such an exposition here. On Mr. Acton's view of the passage, the above paraphrase is based, although differing in some important particulars. His criticism, however, fully justifies us in considering *λογος*, "the Word," as signifying creative energy, resulting from Divine power and wisdom; and although he refers to Jesus Christ, the expression "true light," in the ninth verse, we have, in favour of our interpretation, to a certain extent, the authority of Michaelis, who, in his *Introduction to the New Testament*, (Bishop Marsh's Translation, vol. iii., part i., chap. vii., sect. 5.) says, "By the expression 'light which lighteth every man that cometh into the world,' St. John means the light of nature or reason; for Revelation is not universal, and of course does not light *every* man that cometh into the world."

R. N.

WHAT IS MAN?—No. V.

WHAT man is in a state of ignorance, has been attempted to be shown. But what is man in a state of knowledge? As unlike humanity in ignorance, as iron glittering in the sword and shield, and the same metal embodied in the dull ore. By a state of knowledge, however, is not meant merely existing in a land of information. The deadly nightshade is not converted to a delicious vegetable, by growing in a garden of rich fruit and sweet flowers. A man dead in ignorance, is not quickened into the vitality of the wise, by simply being placed in an atmosphere of wisdom. He must breathe to be made alive, and he must take in the aliment around to grow in knowledge. Nor can man acquire knowledge by proxy. As practicable were it for him to become

healthy and happy by proxy. Yet multitudes fall into the sad mistake of deeming themselves to be in a state of knowledge, because they dwell among a people renowned for their attainments. Only imagine a meagre miser, priding himself on his rubicund aspect and noble generosity, because he is an Englishman;—or an idle, dishonest libertine, boasting of his industry, honour, and morality, because he is a Scotchman; and the mostrous absurdity of being wise or good by a substitute or a name, will be abundantly apparent. Still, there is in the world not a little of this attempting to live on the fame and virtues of others. But merit and morals are personal. So is knowledge. Where can ignorance more gross, and sensuality more grovelling and disgusting be found, than in the cellars and garrets of our most enlightened, polished, and religious cities? Where on earth can be seen wretchedness more appalling, than that which constantly meets the public gaze, in the squares and crescents through which diamond-decked ladies promenade, and gilded chariots roll? If we desire to behold humanity but a little higher than the beast of the forest, we must go to the naked tribes of America, and the islands of the Pacific. But if we wish to look upon men sunk immeasurably below the brutes of the field, we have only to visit the streets and prisons of a metropolis. There it is, that mental darkness, moral degradation, and a thousand mortal ills, conspire to enslave the soul. To man's native woods, few of the foes of his peace, that prowl through a large city, will pursue him. Upon the free wanderer through the unappropriated wastes, they cannot fasten. But within the purlieus of a gambling-house or a brothel, they easily secure the unresisting prey. And even knowledge is too often rendered powerfully instrumental in completing the work of man's debasement. An individual is not unfrequently rendered more miserable by his acquired mental stores, just as human woe is in numerous instances deepened and multiplied by the possession of abundant wealth. The ingenious and successful contrivances for augmenting human sufferings, which have been the offspring of knowledge wedded to unholy passion, it would heavily tax the master arithmetician to estimate. Let it then be carefully borne in mind, that by man in a state of knowledge, is

here meant, not merely knowing, much less misapplying what is known, but the possession and employment of knowledge. And this must be still farther qualified by the remark, that various kinds of knowledge must, of course, be applied to various minds. Into all the modifications of mind, by diversity of talent, and the acquisition of certain kinds of knowledge, it would be as unnecessary as profitless to inquire.

Two general views of the subject will suffice. The one, may consider man in a state of intellectual knowledge; the other, in a state of moral. It is chiefly to intellectual that are applied the phrases, "knowledge is power," "the diffusion of knowledge," "give the people knowledge." An acquaintance with physical sciences, history, jurisprudence, and the arts, is the wealth meant to be bestowed, the power designed to be created. And, doubtless, that wealth is valuable, that power is mighty. The difference between the possessor of these mental riches, and the being who is quite destitute of intellectual stores, is not to be ascertained by the test which would determine the relative values of an emperor and a peasant. Imagination in her most happy mood, can institute no comparison between the lord, who, after proudly travelling over thousands of acres, all his own, returns to his stately mansion to gaze at his untold heaps of silver and gold; and the mechanic, who is marching in majesty and might through creation, and examining the treasures of knowledge which he can call his own, in the heavens and the earth, in things past, present, and to come. The former knows that his possessions are precarious, and may in a moment pass from his hands to be owned by another, and he is pained at the thought. But the latter is assured of holding his property securely, as long as reason keeps her seat, despite the chance and change of earth. No human arm can snatch the precious acquisition from his grasp. No revolutions among mortals, no legislative enactments, no system of spoliation, can exert the least influence over his possessions. They are held by no human suffrages. Their tenure is from no fellow-being. By no royal favour were they given; by no act of parliament conferred; and by no sovereign's will, or judges' decree, can they be withdrawn. And the nobility which

these domains confer, placed beside the nobility of birth, assumes the superiority of the sun to a flickering taper. See a man taking the great globe in his hand, and describing its peculiarities, weighing its mass, measuring its waters, counting its minerals, arranging its plants, and numbering its animals, and what a glorious sight! How potent then is man! But when he springs into the sky, and lays hold on the stars, and compels millions of suns and planets to submit to his inspection, and obliges the light to answer his interrogations, he assumes the dignity and place of a superior being.

And in this state of mental affluence, man is naturally disposed to labour assiduously to enrich his neighbour. If a poor man may not hope to become rich most rapidly, then, where the greatest number of rich are already to be found, the ignorant man, desirous of learning, may rest firmly persuaded, that the land of knowledge is the country in which it will be most easy for him to amass the wished for wealth. This treasure is there accumulated without lessening another's store. The gain of one, is not the loss of another. No tricks of trade need here be practised; no taxes laid on, in order to transfer this property from the possession of one man to that of another. Here, no misers wring the precious commodity from the hands of those around, for the purpose of locking it up in the ponderous iron chest. Knowledge offers no lure to parsimony, no temptation to sordid selfishness. While a fundamental law of money, renders it impossible that the smallest sum can be taken from the largest amount, without leaving the remainder less; the canon of knowledge is this,—communicating to others, is swelling your own store; and he who most freely gives, most rapidly augments his riches. The man of intellectual attainments, is, for his own sake, unsparingly liberal. Generosity is gain. Pleasure and profit are realised in promoting the mental improvement of others. He who is rich in knowledge, would have all others as rich as himself. The intellectually wealthy, combines in his own individual person the antagonist characters of the prodigal and the parsimonious, and these, by their combination, act as acids and alkalies, and neutralise one another, and produce a character totally distinct from both. He amasses and

expends with the same eagerness, and ever finds his property swelling and improving. He blesses, and is blessed. He gives pleasure, and enjoys it. How inestimable his advantages! How invaluable his possessions! How resistless his power! Truly, to be in a state of knowledge, is to be exalted and ennobled. And yet, in this condition, man is more strongly disposed to be humble than in a state of ignorance. He is aware of the narrow range of his knowledge. He knows that there are boundless fields of knowledge, over which he never travelled, on which he never entered. The ignorant think they know everything. The wise confess that they know nothing. The former are consequently dogmatical, prejudiced, and bigoted. The latter must be diffident, candid, and liberal. They impose not on other minds the belief of absurdities and inexplicable mysteries. Facts and reason are their guides. Truth is the object of all their pursuits.

But if man is thus great, when in a state of mental knowledge, how much greater is he, when all that he knows is applied to great moral purposes. He who always stands in the attitude of hostility to his fellow-beings can neither be wise nor happy. He may possess knowledge, but he is void of wisdom. He may know much respecting external nature, but he is ignorant of himself and of true self-interest. If science is knowing truth, morals must be feeling and using it. Of what possible advantage is the most perfect acquaintance with the Bible, or even the ability to repeat from memory every word in order from Genesis to Revelation, while not one of its commands is obeyed, not one of its precepts observed? But the practical employment of the principles which are learned from the Divine Record, is moral knowledge. So, of science and art. Man is in a state of moral knowledge when he knows and does the will of God; when he acquaints himself with the laws of his being, his connexions, and duties, and keeps those laws. Happy then is he. He finds every law of heaven holy, just, and good. He delights in the statutes of the Eternal King, and assumes the likeness of heavenly benignity.

Moral knowledge is moral power; and this is the power by which souls are swayed. This is the power by which the Omnipotent rules. In this power, Jesus came. And

this is that power of God which the Gospel gives, and weak is he who has it not. He may be strong in faith, fancy, and fanaticism; but, void of moral power, he is helpless, nothing. The partaker of moral power is a partaker of the Divine Nature. He can create. A new world arises around him. Old things pass away at his bidding. As he advances, tyranny, oppression, and every unholy domination hasten from the social horizon, as mists roll away from the mountains at the uprising of a summer sun. The pride of birth, the pomp of courts, the puissance of kings, combined in mightiest phalanx, can offer the resistance of but an infant's finger to the onward movement of moral power—marching in majesty, proclaiming truth, demanding justice, and establishing order and right among men.

Man, in a state of knowledge, intellectual and moral, is thus lord of creation, by being master of himself. He knows what he is, and why he exists. He understands his destiny and duty. He rules his own spirit, compels his appetites and propensities to obey his reason, and brings reason's self, and every sentiment and desire into unison with the ordinances of the Moral Governor of the universe. In this position, and thus employed, man is where his Maker designed him to be, and performing the work which God assigned him. The fondness for power then displayed, is pleasing to Heaven; the pride then indulged, meets the high approbation of creation's Lord. The Most High desires man to be potent in goodness, and proud of piety. And he who is, and does what the Being that made him designed, must be happy. Hence, man in a state of actual, useful, practical knowledge, is great, good, and happy.

C. C.

DR. CHANNING ON TEMPERANCE.

(Concluded from p. 352.)

THE means of suppressing this vice, on which I have hitherto insisted, have for their object to strengthen and elevate the whole character of the classes most exposed to intemperance. I would now suggest a few means, fitted to accomplish the same end, by diminishing or removing the temptations to this vice.

The first means which I shall suggest, of placing a people beyond the temptations to intemperance, is to furnish them with the means of innocent pleasure. This topic, I apprehend, has not been sufficiently insisted on. I feel its importance, and propose to enlarge upon it, though some of the topics which I may introduce may seem to some hardly consistent with the gravity of this occasion. We ought not, however, to respect the claims of that gravity which prevents a faithful exposition of what may serve and improve our fellow-creatures.

I have said, a people should be guarded against temptation to unlawful pleasures, by furnishing the means of innocent ones. By innocent pleasures, I mean such as excite moderately; such as produce a cheerful frame of mind, not boisterous mirth; such as refresh, instead of exhausting the system; such as occur frequently, rather than continue long; such as send us back to our daily duties invigorated in body and in spirit; such as we can partake in the presence and society of respectable friends; such as consist with and are favourable to a grateful piety; such as are chastened by self-respect, and are accompanied with the consciousness, that life has a higher end than to be amused. In every community there *must* be pleasures, relaxations and means of agreeable excitement; and if innocent ones are not furnished, resort will be had to criminal. Man was made to enjoy, as well as to labour; and the state of society should be adapted to this principle of human nature. France, especially before the revolution, has been represented as a singularly temperate country; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry. Men drink to excess very often to shake off depression, or to satisfy the restless thirst for agreeable excitement, and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent recreations, may be expected to abound in drunkenness, if opportunities are afforded. The savage drinks to excess, because his hours of sobriety are dull and unvaried, because, in losing the consciousness of his condition and his existence, he loses little which he wishes

to retain. The labouring classes are most exposed to intemperance, because they have at present few other pleasurable excitements. A man, who, after toil, has resources of blameless recreation, is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a man, to take up with those of a brute. Thus the encouragement of simple, innocent enjoyments is an important means of temperance.

These remarks show the importance of encouraging the efforts, which have commenced among us, for spreading the accomplishment of Music through our whole community. It is now proposed that this shall be made a regular branch in our schools; and every friend of the people must wish success to the experiment. I am not now called to speak of all the good influences of music, particularly of the strength which it may and ought to give to the religious sentiment, and to all pure and generous emotions. Regarded merely as a refined pleasure, it has a favourable bearing on public morals. Let taste and skill in this beautiful art be spread among us, and every family will have a new resource. Home will gain a new attraction. Social intercourse will be more cheerful, and an innocent public amusement will be furnished to the community. Public amusements, bringing multitudes together to kindle with one emotion, to share the same innocent joy, have a humanizing influence; and among these bonds of society, perhaps no one produces so much unmixed good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds? And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed.

Dancing is an amusement, which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their minds with balls; and this is one of the worst forms of social pleasure. The time consumed in preparation for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength, the exposure of health, and the languor of the succeeding day,—these and other evils, connected with this amusement, are

strong reasons for banishing it from the community. But dancing ought not therefore to be proscribed. On the contrary, balls should be discouraged for this among other reasons, that dancing, instead of being a rare pleasure, requiring elaborate preparation, may become an every day amusement, and may mix with our common intercourse. This exercise is among the most healthful. The body as well as the mind feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth overflows spontaneously in harmonious movements. The true idea of dancing entitles it to favour. Its end is, to realise perfect grace in motion; and who does not know, that a sense of the graceful is one of the higher faculties of our nature? It is to be desired, that dancing should become too common among us to be made the object of special preparation as in the ball; that members of the same family, when confined by unfavourable weather, should recur to it for exercise and exhilaration; that branches of the same family should enliven in this way their occasional meetings; that it should fill up an hour in all the assemblages for relaxation, in which the young form a part. It is to be desired, that this accomplishment should be extended to the labouring classes of society, not only as an innocent pleasure, but as a means of improving the manners. Why shall not gracefulness be spread through the whole community? From the French nation, we learn that a degree of grace and refinement of manners may pervade all classes. The philanthropist and Christian must desire to break down the partition walls between human beings in different conditions; and one means of doing this is, to remove the conscious awkwardness, which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it, near each other.

I approach another subject, on which a greater variety of opinion exists than on the last, and that is the Theatre. In its present state, the theatre deserves no encouragement. It is an accumulation of immoral influences. It has nourished intemperance and all vice. In saying this,

I do not say that the amusement is radically, essentially evil. I can conceive of a theatre which would be the noblest of all amusements, and would take a high rank among the means of refining the taste and elevating the character of a people. The deep woes, the mighty and terrible passions, and the sublime emotions of genuine tragedy, are fitted to thrill us with human sympathies, with profound interest in our nature, with a consciousness of what man can do and dare and suffer, with an awed feeling of the fearful mysteries of life. The soul of the spectator is stirred from its depths; and the lethargy, in which so many live, is roused, at least for a time, to some intense-ness of thought and sensibility. The drama answers a high purpose, when it places us in the presence of the most solemn and striking events of human history, and lays bare to us the human heart in its most powerful, appalling, glorious workings. But how little does the theatre accomplish its end? How often is it disgraced by monstrous distortions of human nature, and still more disgraced by profaneness, coarseness, indelicacy, low wit, such as no woman, worthy of the name, can hear without a blush, and no man can take pleasure in without self-degradation. Is it possible that a Christian and a refined people can resort to theatres, where exhibitions of dancing are given fit only for brothels, and where the most licentious class in the community throng unconcealed to tempt and destroy? That the theatre should be suffered to exist in its present degradation is a reproach to the community. Were it to fall, a better drama might spring up in its place. In the meantime, is there not an amusement, having an affinity with the drama, which might be usefully introduced among us? I mean, Recitation. A work of genius, recited by a man of fine taste, enthusiasm, and powers of elocution, is a very pure and high gratification. Were this art cultivated and encouraged, great numbers, now insensible to the most beautiful compositions, might be waked up to their excellence and power. It is not easy to conceive of a more effectual way of spreading a refined taste through a community. The drama, undoubtedly, appeals more strongly to the passions than recitation; but the latter brings out the meaning of the author more. Shakspeare, worthily recited, would be better

understood than on the stage. Then, in recitation, we escape the weariness of listening to poor performers, who, after all, fill up most of the time at the theatre. Recitation, sufficiently varied, so as to include pieces of chaste wit, as well of pathos, beauty and sublimity, is adapted to our present intellectual progress, as much as the drama falls below it. Should this exhibition be introduced among us successfully, the result would be, that the power of recitation would be extensively called forth, and this would be added to our social and domestic pleasures.

I have spoken in this discourse of intellectual culture, as a defence against intemperance, by giving force and elevation to the mind. It also does great good as a source of amusement; and on this ground should be spread through the community. A cultivated mind may be said to have infinite stores of innocent gratification. Every thing may be made interesting to it, by becoming a subject of thought or inquiry. Books, regarded merely as a gratification, are worth more than all the luxuries on earth. A taste for literature secures cheerful occupation for the unemployed and languid hours of life; and how many persons, in these hours, for want of innocent resources, are now impelled to coarse and brutal pleasures. How many young men can be found in this city, who, unaccustomed to find a companion in a book, and strangers to intellectual activity, are almost driven, in the long dull evenings of winter, to haunts of intemperance, and depraving society. It is one of the good signs of the times, that lectures on literature and science are taking their place among our public amusements, and attract even more than theatres. This is one of the first fruits of our present intellectual culture. What a harvest may we hope for from its wider diffusion!

In these remarks, I have insisted on the importance of increasing innocent gratifications in a community. Let us become a more cheerful, and we shall become a more temperate people. To increase our susceptibility of innocent pleasure, and to remove many of the sufferings which tempt to evil habits, it would be well if physical, as well as moral education were to receive greater attention. There is a puny, half-healthy, half-diseased state of the

body, too common among us, which, by producing melancholy and restlessness, and by weakening the energy of the will, is a strong incitement to the use of hurtful stimulants. Many a case of intemperance has had its origin in bodily infirmity. Physical vigour is not only valuable for its own sake, but it favours temperance, by opening the mind to cheerful impressions, and by removing those indescribable feelings of sinking, disquiet, depression, which experience alone can enable you to understand. I have pleaded for mental culture; but nothing is gained by sacrificing the body to the mind. Let not intellectual education be sought at the expense of health. Let not our children in their early years be instructed, as is too common, in close, unventilated rooms, where they breathe for hours a tainted air. Our whole nature must be cared for. We must become a more cheerful, animated people; and for this end we must propose, in our systems of education, the invigoration of both body and mind.

I am aware that the views now expressed may not find unmixed favour with all the friends of temperance. To some, perhaps to many, religion and amusement seem mutually hostile, and he who pleads for the one, may fall under suspicion of unfaithfulness to the other. But to fight against our nature, is not to serve the cause of piety or sound morals. God, who gave us our nature, who has constituted body and mind incapable of continued effort, who has implanted a strong desire for recreation after labour, who has made us for smiles much more than for tears, who has made laughter the most contagious of all sounds, whose Son hallowed a marriage-feast by his presence and sympathy, who has sent the child fresh from his creating hand to develope its nature by active sports, and who has endowed both young and old with a keen susceptibility of enjoyment from wit and humour,—He, who has thus formed us, cannot have intended us for a dull, monotonous life, and cannot frown on pleasures which solace our fatigue and refresh our spirits for coming toils. It is not only possible to reconcile amusement with duty, but to make it the means of more animated exertion, more faithful attachments, more grateful piety. True religion is at once authoritative and benign. It calls us to suffer, to die, rather than to swerve a hair's breadth from what

God enjoins as right and good; but it teaches us, that it is right and good, in ordinary circumstances, to unite relaxation with toil, to accept God's gifts with cheerfulness, and to lighten the heart, in the intervals of exertion, by social pleasures. A religion, giving dark views of God, and infusing superstitious fear of innocent enjoyment, instead of aiding sober habits, will, by making men abject and sad, impair their moral force, and prepare them for intemperance as a refuge from depression or despair.

Two other means remain to be mentioned for removing the temptations to intemperance, and these are, the discouragement of the use, and the discouragement of the sale of ardent spirits in the community.

First, we should discourage the use of ardent spirits in the community. It is very plain, too plain to be insisted on, that to remove what intoxicates, is to remove intoxication. In proportion as ardent spirits are banished from our houses, our tables, our hospitalities, in proportion as those who have influence and authority in the community, abstain themselves, and lead their dependents to abstain from their use, in that proportion, the occasions of excess must be diminished, the temptations to it must disappear. It is objected, I know, that if we begin to give up what others will abuse, we must give up every thing, because there is nothing which men will not abuse. I grant, that it is not easy to define the limits at which concessions are to stop. Were we called on to relinquish an important comfort of life, because others were perverting it into an instrument of crime and woe, we should be bound to pause and deliberate before we act. But no such plea can be set up in the case before us. Ardent spirits are not an important comfort, and in no degree a comfort. They give no strength; they contribute nothing to health; they can be abandoned without the slightest evil. They aid men neither to bear the burden nor to discharge the duties of life; and in saying this, I stop short of the truth. It is not enough to say, that they never do good; they generally injure. In their moderate use, they act, in general, unfavourably on body and mind. According to respectable physicians, they are not digested like food, but circulate unchanged like a poison through the system. Like other poisons, they

may occasionally benefit as medicines; but when made a beverage by the healthy, they never do good; they generally are pernicious. They are no more intended by Providence for drink, than opium is designed for food. Consider next, that ardent spirits are not only without benefit, when moderately used, but that they instigate to immoderate use; that they beget a craving, a feverish thirst, which multitudes want power to resist; that in some classes of society, great numbers become their victims, are bereft by them of reason, are destroyed in body and soul, destroyed here and hereafter; that families are thus made desolate, parents hurried to a premature grave, and children trained up to crime and shame. Consider all this, and then judge, as in the sight of God, whether you are not bound to use your whole influence in banishing the use of spirits, as one of the most pernicious habits, from the community. If you were to see, as a consequence of this beverage, a loathsome and mortal disease breaking out occasionally in all ranks, and sweeping away crowds in the most depressed portion of society, would you not lift up your voices against it; and is not an evil more terrible than pestilence, the actual, frequent result of the use of spirituous liquors? That use you are bound to discourage; and how? By abstaining wholly yourselves, by excluding ardent spirits wholly from your tables, by giving your whole weight and authority to abstinence. This practical, solemn testimony, borne by the good and respectable, cannot but spread a healthful public sentiment through the whole community. This is especially our duty at the present moment, when a great combined effort of religious and philanthropic men is directed against this evil, and when an impression has been made on the community, surpassing the most sanguine hopes. At the present moment, he who uses ardent spirits, or introduces them into his hospitalities, virtually arrays himself against the cause of temperance and humanity. He not merely gives an example to his children and his domestics, which he may one day bitterly rue; he withstands the good in their struggles for the virtue and happiness of mankind. He forsakes the standard of social reform, and throws himself into the ranks of its foes.

After these remarks, it will follow, that we should dis-

courage the sale of ardent spirits. What ought not to be used as a beverage, ought not to be sold as such. What the good of the community requires us to expel, no man has a moral right to supply. That intemperance is dreadfully multiplied by the number of licensed shops for the retailing of spirits, we all know. That these should be shut, every good man desires. Law, however, cannot shut them except in a limited extent, or only in a few favoured parts of the country. Law is here the will of the people, and the legislature can do little, unless sustained by the public voice. To form, then, an enlightened and vigorous public sentiment, which will demand the suppression of these licensed nurseries of intemperance, is a duty to which every good man is bound, and a service in which each may take a share. And not only should the vending of spirits in these impure haunts be discouraged; the vending of them by respectable men should be regarded as a great public evil. The retailer takes shelter under the wholesale dealer, from whom he purchases the pernicious draught; and has he not a right so to do? Can we expect that he should shrink from spreading on a small scale, what others spread largely without rebuke? Can we expect his conscience to be sensitive, when he treads in the steps of men of reputation? Of the character of those who vend spirits, I do not judge. They grew up in the belief of the innocence of the traffic, and this conviction they may sincerely retain. But error, though sincere, is error still. Right and wrong do not depend on human judgment or human will. Truth and duty may be hidden for ages; but they remain unshaken as God's throne; and when, in the course of his providence, they are made known to one or a few, they must be proclaimed, whoever may be opposed. Truth, truth, is the hope of the world. Let it be spoken in kindness, but with power.

Some of the means of withstanding intemperance have now been stated. Other topics, were there time, I should be glad to offer to your attention. But I must pause.—I will only add, that every lover of his race has strong encouragement to exert himself for the prevention of intemperance. The striking success of societies instituted for this end should give animation and hope. But even

had these associations and these efforts failed, I should not despair. From the very terribleness of the evil, we may derive incitement and hope in our labours for its suppression. It cannot be, that God has created moral beings to become brutes, or placed them in circumstances irresistibly impelling them to this utter renunciation of the proper good of their nature. There are, there must be means of prevention or cure for this deadliest moral disease. The unhappiness is, that too many of us, who call ourselves the friends of temperance, have not virtue and love enough to use powerfully the weapons of the spirit, for the succour of the tempted and fallen. We are ourselves too sensual, to rescue others from sensuality. The difference between us and the intemperate man is too small, to fit us for his deliverance. But that there are means of withstanding intemperance; that it is the design and tendency of Christianity to raise up men fit and worthy to wield these means; and that there are always some, who are prepared to lead the way in this holy work, I cannot doubt. I see, indeed, a terrible energy in human appetites and passions. But I do not faint. Truth is mightier than error; virtue, than vice; God, than the evil man. In contending earnestly against intemperance, we have the help and friendship of Him who is Almighty. We have allies in all that is pure, rational, divine in the human soul, in the progressive intelligence of the age, in whatever elevates public sentiment, in religion, in legislation, in philosophy, in the yearnings of the parent, in the prayers of the Christian, in the teachings of God's house, in the influences of God's Spirit. With these allies, friends, helpers, let good men not despair, but be strong in the faith, that, in due time they shall reap, if they faint not.

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THE READY RECKONER.—BY JOHN CALVIN.

[*From the Bible Christian.*]

IN Dr. Evans's "Sketch of the Denominations of the Christian World," fifteenth edition, London, 1827, the author, abiding by the usual estimate, that the population of the globe is eight hundred millions, thus classifies them according to their religious opinions:—

|                   |             |
|-------------------|-------------|
| Jews, .....       | 2,500,000   |
| Pagans, .....     | 482,000,000 |
| Christians, ..... | 175,000,000 |
| Mahomedans, ..... | 140,500,000 |

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Inhabitants of the world, .....800,000,000

The following is his subdivision of the Christians into their various denominations:—

|                                   |            |
|-----------------------------------|------------|
| Greek and Eastern Churches, ..... | 30,000,000 |
| Roman Catholics, .....            | 80,000,000 |
| Protestants, .....                | 65,000,000 |

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Total number of Christians, .....175,000,000

Of the inhabitants of this earth, 625,000,000 are, “at one fell swoop,” consigned by the Calvinists to eternal misery. This we learn from the “Westminster Confession of Faith,” ch. x. § 4. “Much less can *men not professing the Christian religion*, be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.” These 625,000,000 of Jews, Pagans, and Mahomedans, are “men not professing the Christian religion,” and therefore must be damned. In the “Westminster Confession,” ch. xxiv. § 3, “Papists” are classed with “*other Idolators*,” and with those who “maintain *damnable* heresies”; and every clergyman of the Established Church, is compelled to swear at his ordination, that Popery is “*idolatrous and damnable*.” Of these “Papists” there are 80,000,000, which number of Christians, added to the 625,000,000 of Jews, Pagans, and Mahomedans, make, so far, 705,000,000; of whose damnation we are as certain as that the sun shines at noon-day! As the members of the GREEK CHURCH use *pictures* to keep alive their devotion, invoke *saints*, believe in a kind of *transubstantiation*, which necessarily involves *adoration of the host*, contend for a peculiar species of *purgatory*, and practise *masses and services for the dead*,—no “true Protestants” would admit the possibility of their salvation. Besides, the Orthodox doctrine concerning the procession of the Holy Ghost, is, that it proceeded “from the Father and the Son;” whereas, the doctrine of the Greek church is, that it proceeded *from the Father only*; if

there were nothing else, this would be sufficient to seal the doom of the latter. The members of the Greek church amount to 30,000,000, which added to the 705,000,000, before ascertained, constitute 735,000,000, who are subject to the "wrath of God and the curse of the law, together with all miseries, spiritual, temporal, and eternal." In a late number of the "Bible Christian" it was shown, that the Unitarians in America amount to about 1,000,000; if we now estimate the number in the Old World at 2,000,000, which is a moderate computation, we shall have 3,000,000 of Unitarians; these must all be added to the list of the damned. The Athanasian creed says, that every soul of us must, "*without doubt*, perish everlastingly;" and all the clergy of the Establishment, with all the ministers of the General Synod of Ulster, will swear to the truth of the declaration. By adding these 3,000,000, to the other 735,000,000, we discover that 738,000,000, is about the number of persons now living, who shall inherit "grievous tortures, in soul and body, without intermission in hell fire, for ever!" I believe the average duration of human life is between thirty-five and forty years; let us assume the latter to avoid exaggeration, and because, being a round number, it will better answer as a divisor. Thus, according to the accredited standards of Orthodoxy, which its ministers are compelled to swear to, or subscribe, once in every forty years 738,000,000, of human beings are cast into hell!! Hence it follows, that,

18,540,000 human beings are damned *every year*.

1,537,000 human beings are damned *every month*.

584,375 human beings are damned *every week*.

54,910 human beings are damned *every day*.

2,288 human beings are damned *every hour*.

38 human beings are damned *every minute*.

3 human beings are damned *every 5 seconds*.

Let me observe my watch,—*one, two, three, four, five*; THREE of my brethren are gone to hell! *One, two, three, four, five*; THREE more are sunk in misery inexpressible!! *One, two, three, four, five*—so soon! another THREE in tortures!!! Oh! it is too horrible:—I can carry the experiment no further. And this, by its own depiction of itself, is ORTHODOXY! Ever good, and ever kind GOD! GOD whose essence is LOVE! GOD

whose name is FATHER! blessing and praise be unto Thee, that thou hast enabled me to repudiate a faith so agonising; and that thou hast permitted me to adore Thee as a Being who loves ALL his children, and who is planning *the ultimate felicity of ALL!* Amen! through Jesus, thy Christ, Amen!

Dromore.

R. E. B. M.

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REVIEW.

*Religion and Politics, by Robert Dick, M. D. London, Simpkin, Marshall, & Co.*

THIS pamphlet is evidently the production of a mind which has gone to the fountain-head for instruction, as to the principles and spirit of Christianity. Laying aside the traditions and commandments of men, the author has sat at the feet of the Master, and has learned of him. He has breathed a purer air than that in which human creeds and confessions are redolent, and his mental conceptions have expanded with, and partaken of its purity. The pamphlet has reference to various local occurrences, especially to the nefarious attempts made at late elections in this city, and at Kilmarnock, to clog the exercise of political rights, by the exaction of certain theological tenets; but the principles stated, in reference to those occurrences, are neither of local or temporary interest. The views suggested and illustrated in its pages, have a practical bearing on human improvement, liberty, and happiness, at all times, and in all places. They embrace a variety of topics of deepest interest to every one, who has at heart the disenthralment of the public mind from prejudice, the removal of bigotry, and the practice of benevolence.

Dr. Dick states in his Preface, "that no small inducement with us to undertake and prosecute the subject of the present paper, flowed from the observations which our comparatively short professional experience has enabled us to make, of the unquestionably bad effects which depressing and mysterious views in religion exert on mental and bodily sanity. There are few departments of Medico-moral regimen requiring more judicious and strict supervision than this." In these remarks he is

borne out by the testimony of many of the most celebrated physicians, both of the present and former times; and it is a fact which meets the serious and attentive consideration of every Christian. The consequences which flow from it, may be judged of, by the words of the Saviour, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them."

Dr. Dick states strongly, and enforces by admirable quotations, from many excellent men of various parties, as well as Scripture exhortation, the right and duty of free and fearless investigation, contending most justly "that a far freer and more generous use of man's moral and intellectual powers, than many imagine, is compatible with a perfect respect for Scripture," and that as to "the principles upon which religious discussion ought to be conducted," Protestant though this land be called, and pre-eminently Christian, as it delights to boast itself to be, "the most profound misapprehension exists not only among the people, but also among persons, whose minds education might have been expected to free from prejudices partaking of superstition."

The obstacles which impede the exercise of the right of individual thought, and prevent in so many lamentable instances, the performance of the duty of free inquiry, are sketched with power and faithfulness. We extract one passage in relation to this point:—

"In the present day, there is in many countries physical—in some, political—in *none*, real mental and moral—freedom. True, he who thinks on many subjects for himself, may not incur the flame or the gibbet; but does he not undergo their equivalents—suspicion, reproach, calumny? Is he not crucified through his comfort, his affections, his religious reputation? That regard to conscience, which distinguishes him not only from a brute, but also from less principled beings of his own species, and which approximates his nature to perfection—the exercise of those faculties which mark him *man*—are they not made too often instrumental to his discomfort, to his persecution? Have men not hitherto aimed to establish among themselves the uniformity which distinguishes the habits and instincts of brutes, rather than to invite the varieties in sentiment and action which Thought produces? Has not social influence been hitherto too frequently perverted to slay opinion—to destroy the noblest



characteristic of man? Has not society, which in many respects accomplishes incalculable good, failed, or sinned in one momentous point? Instead of encouraging, of welcoming the developement of mind in individuals, have not individuals been compelled, at the expense of their own comfort, sometimes of their lives, to enlighten, lead, impel society? All this undue influence on the part of society or of friends, seems directly to contravene an affirmation of Christ—an affirmation wearing the character of a command and warning: "He that loveth father," &c. "more than me, is not worthy of me." We might paraphrase legitimately this passage, and say, He that observeth not truth, and the approbation of his own conscience, which are synonymous with Christ's command, even in the minutest trifle, is not worthy of Him; and therefore, society, or friends, by tempting a man, from fear or interest, to sacrifice duty to expediency, are guilty, and will one day be proved before the universe to have been guilty, of a dark and monstrous crime."

We thank Dr. Dick for the manner in which he has exposed the unchristian treatment which Christian Unitarians so commonly experience, and for his vindication of the purity of the motives which have led them to adopt the opinions by which they are distinguished.

"It is even pretended by some, that for the severity with which Unitarians are treated—for the odious light in which they are regarded by persons, of whose spirit we cannot approve, there is express warrant in Scripture. We, on the contrary, not only deny that there is any such warrant, but we affirm that there is positive injunction to the contrary. This we shall instantly show; but meanwhile, without entering into Calvinistic and Unitarian differences, we remark, that those who, on the fancied authority of Scripture, decline to hold private intercourse, or to regard, with even the most cordial good will, the Unitarian, because, as they say, he "denies Christ," betray at once an ignorance of Scripture's meaning, and a want of Christian charity."

"Unitarians are led to their peculiar way of thinking from a respect for Scripture just as sincere as that experienced by Calvinists. If Unitarians had been induced to adopt their peculiar views from laxity of moral principle or practice, we might have had ground for blaming them. But let us remember, that they assert the duty of obedience to the moral law as strongly as we; while they differ from us only on points of belief and *opinion*, the holding or not holding of which costs an individual no labour, causes him no trouble or annoyance. Let us therefore give them credit for sin-

cerity, and treat them as brethren. They have chosen to interpret in a literal manner certain texts; such as, "Thou shalt have no other God before or besides me;" "I am;" "the man Christ Jesus," &c. &c. thinking that thereby they did honour at once to God and Scripture. They affirm Christ to be less than Deity, because they most seriously believe him to be so. All, therefore, that those who most widely differ from them can charge them with, is simply an *error of judgment*, of which, it belongs to God alone to take cognizance. They affirm Christ to be human, not from a wanton wish to do dishonour to Christ, or from an impatience of his doctrines and precepts, which they profoundly venerate; but because they solemnly believe that Christ would be the first to reproach them, did they affirm him to be divine. This is their belief. We do not now inquire whether it be right or wrong. That is not the question here nor now; but this we say, that a man might hold it and yet lose nothing of our regard; since we do not believe that our common Father, who sends rain and sunshine on the just and unjust, and expressly enjoins us to "judge not, that we be not judged," would look with approbation on a mortal creature, who in this world should presume to judge of, and apportion according to *his* ideas of truth, favour and disfavour to others, equal to himself in intelligence, capacity, and rectitude."

We regard Dr. Dick's remarks on the Lord's Supper, as among the most important portions of his pamphlet. There never was an institution more abused than this has been. It is here that priestcraft has exhibited its most fearful jugglery; it is through the perversion of this feast of charity—of pure and affectionate remembrance, that men have been driven to hypocrisy and despair. What, after all that has been written and spoken on the subject, more simple in its nature and affecting in its object, than this portion of Christianity? "It, in our opinion," we quote Dr. Dick, and heartily coincide in sentiment, "consists in *nothing else, than the fulfilment of a friend's desire to be remembered by his friends.*"

"By attaching to it, however, a different character, and fettering and fencing it by tests at once unscriptural and unnecessary, which many, from conscientious motives cannot comply with, ecclesiastical judicatories cast forth into perpetual religious exile, expose to obloquy and distrust, embitter the domestic relation, and destroy the social comfort of individuals, whose only fault is to have thought closely on this subject, and to possess consciences which refuse to be led by mere gregarious example."

Dr. Dick might have strengthened his argument on this subject, by tracing the observance of the Lord's Supper from its origin to the present day. That history would have exhibited the gradual introduction of the corruptions which have desecrated its observance; and have proved, that the formality and gloom, the anathema and impiety with which it has been surrounded, are as opposite to the intentions of its holy Founder, as is darkness to light, and exclusiveness to freedom.

The author states, that "that freedom which Paul here teaches [in the words 'Let a man examine himself'], is *as yet unknown below*. We feel the inconveniences inseparable from its want, but we are as yet unprepared to understand, or to use the good itself. Its beauty, its truth, are just dawning on the earth, but its full development and matured blessings are reserved for a more favoured, a more advanced era of human society than now exists." The latter part of this statement is correct, as to the great mass of religionists, but it is not true absolutely, and without exception. A large and increasing class of Christian professors *now* act upon this principle of Christian liberty, and *have* acted upon it for long years past. This was one of the characteristic principles of the English Presbyterians, as contradistinguished from their Scottish brethren. They fenced not the table of the Lord with human creeds; they practised and enjoyed free communion, whilst Independents and Baptists surrounded it by the pool of immersion or the Assembly's Catechism. Since the English Presbyterians have gradually adopted Unitarian opinions, and in the congregations expressly founded as Unitarian societies, the same comprehensive and Christian principle has prevailed. May it prevail universally.

Dr. Dick, having made a quotation from Milton, in which the principles of free inquiry are clearly and unanswerably stated, affirms that those principles "have not hitherto, *by a single sect*, been reduced to practice." He is mistaken. They *have* been carried out—they *are* carrying out, in the fullest and freest practice, by Christian Unitarians. Ours is a community of free minds, united by agreement in a few great principles, but agreeing to differ on many highly interesting points, and en-

couraging in all its members the utmost latitude of investigation. This is one of the grounds of reproach taken up by the slavish and the bigotted against our denomination. It is the practical adoption of these principles that have made us Christian Unitarians. It was adherence to these principles that made Milton himself one.

We hail this pamphlet with peculiar satisfaction, emanating from the quarter whence it does. Its author is the son of the late Rev. Dr. Dick, for many years the highly esteemed and deservedly respected pastor of one of the Secession churches in this City, and Professor of Divinity to that denomination. It is another proof that light is breaking in on the minds of men of all communions, despite the efforts of Synods and Confessions to keep it out. We welcome him to the holy labour of exciting our fellow-beings to inquiry, the removal of prejudice, the banishment of intolerance, and the diffusion and practice of universal good-will. A more benevolent labour no man can essay. If it be ineffective as to others, it cannot but elevate and purify the mind of the labourer; he will enjoy that sacred peace which is above all price, he will secure the approbation and blessing of the God of truth and love. But such labours cannot be inoperative. No good effort is lost. The free and beneficent principles of Christianity, plainly stated and consistently followed out, will find their way into many a mind longing for the light and the liberty of the Gospel: the bread of life may be cast upon the waters, but it will be found by numbers, and that, we trust, under God's blessing, not many days hence.

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## MONTHLY RECORD.

OCTOBER 1, 1837.

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*Third Anniversary of the New Unitarian Society, Cambridge-Street, Birmingham.*—This Society is composed chiefly of young men, who are ardent in the cause of general education, and the promulgation of Christianity, after the manner of Christ. They teach and preach gratuitously; and, for the most part, support their establishment by their own subscriptions. On the occasion of the Third Anniversary, July 18. the Rev. J. R. Beard of Manchester, preached sermons in aid of the funds of the School; after which, was collected

about £26. Between the afternoon and evening services, the teachers and pupils, male and female, took tea together in the School-rooms, which was a grand treat to the pupils. To afford the enjoyment of the hilarity of youthful sociality on such an occasion—to afford impressions for the youthful minds, which would be lasting memorials of innocent pleasure, in what is connected with the great interests of knowledge and religion, was no trifling or unimportant thing for youth. To the teachers it was a high gratification to witness 300 of their pupils (many of whom were adults), rejoice to be together, and to be made happy through the power of the Gospel. This Sunday was truly a happy day, at least, the Society were happy in it, for many reasons. The sermons delivered on the occasion, yielded no small amount of instruction, but they yielded a greater amount of pleasure; for many of us sat with delight to hear those extended views of education advocated with effect, in which we had been labouring. We heard with peculiar emotion the principles confirmed which we had acted upon; among others, that every Christian, who is a Christian indeed, may, and ought to labour to infuse the spirit of Christ into his fellow-creatures. We, who have stepped forward as public teachers of the Word, gained confirmation in the principles we have acted upon, and encouragement to persevere in the work of sympathy, according to the love of Christ.

On Monday, the subscribers and friends of the Society, took tea together in the School-rooms. The Rev. R. Kell, H. Hutton, E. Bristow of Birmingham, E. Higginson of Hull, and J. R. Beard of Manchester, were present, and several other gentlemen unconnected with the Society, who, in their earnest, yet affable deportment, and interesting speeches, contributed to the pleasure and improvement of the company. Mr. Thomas Clark, Jun. having been called to the chair, a vote of thanks was passed to the Rev. J. R. Beard, for his excellent sermons delivered on the Sunday, and for the general interest manifested by him for the welfare of the Society. The Rev. J. R. Beard in reply, said, that however necessary we might deem it to thank him on this occasion, he could assure us that his heart was too much with us to need such a stimulus. That however unimportant the Society might deem itself, he was aware that it would be of the greatest benefit to the town and neighbourhood, in disseminating those views of education and Christian sympathy which he had advocated in the discourses alluded to; and he was convinced, that as we had previously received the assistance and sanction of highly respectable and influential gentlemen in our town, so with the exercise of the same spirit which had hitherto actuated the members of the



body, we should ensure the good wishes and lasting aid of all classes of the community. He showed that the beneficent result of labours thus directed to the education of the rising generation, would not only increase their own happiness, but would carry with them indirectly, forcible appeals to their parents on behalf of truth and piety. He said, that by thus gaining the sympathies of the people by kindness, we should induce them to confide in us as friends, and that they would be prepared thereby to listen to, and to learn the truth; and that with the truth of the Gospel, the spirit and the power of the Gospel would increase. To report the rev. gentleman's remarks in full is not possible, but they have left an impression which must conduce to renewed exertion in the great cause of the Society, namely, unlimited and universal education, and the infusion of the spirit of Jesus among the people. Votes of thanks were also passed to the ministers and vestry committees of the Old and New Meeting-houses, for the use of those places of worship to conduct the anniversary services in, and to the other ministers present, all of whom had rendered services for the advancement of the cause of the Society. After which, some highly interesting and useful speeches were made by the gentlemen present, touching the rapid progress of late years in civil and religious liberty. The speakers made some comparisons relative to our own town a few years past, and the present time, which showed the spirit and power of education to be most animating to every liberal and well-thinking man. The cheering prospects which now open on us, of the Universities becoming more useful to this advancing nation, were not forgotten in an excellent speech by the Rev. E. Higginson. The following Report was then given by a member of the Society:—

“The School has about 300 pupils in it, including the female school, many of whom are upwards of sixteen years of age. Reading, Writing, Arithmetic, English Grammar, and Geography, are comprised in the pursuits of the School. Religious and moral instruction is furnished by two small societies of teachers, who meet for mutual improvement; at which small societies or classes, written addresses are brought, either original or selected, by each member in turn, and after such address has been heard, corrected, and improved, according to the regulation of the class, the person re-writes it, and delivers it that day fortnight to the whole School, which assembles from nine till half-past nine, on every Sunday morning, when the business of the day is begun in singing a hymn; the teacher who is to read the address, offers up a prayer to God before addressing the School. The address never exceeds a quarter of an hour, so that at half-past nine, the classes engage in the regular school business of the day.

The room being small for a chapel, one-half only of the pupils and teachers attend the public religious services in the morning, and the other half in the afternoon. The attendance of pupils and teachers is in general good; a few exceptions to regularity and zeal do exist among the teachers, which we hope will not long be so, amid the growing ardour and increased influence of more regular coadjutors. The number of male teachers is about 45, that of the female teachers 12. A very valuable and increasing library has been raised, which is doing much good in the School and Congregation. The attendance on public worship in the morning is good; the Chapel is comfortably filled. The afternoon service is not well attended. It is thought by some, that an evening service would be better attended; but so long as it is necessary to divide the School for the purpose of having one-half alternately at public worship, the change from afternoon to evening is impracticable. The Society has attained as great a degree of usefulness as it is probable it will attain, while it occupies these premises. Until it has a chapel in a situation more exposed to public gaze, the class of people for which it is peculiarly adapted will not be likely to be drawn in greater numbers; indeed, if they were, we have not room to put them. The services of the Chapel have been conducted, with very few exceptions, by laymen, for nearly three years, who have been elected monthly by ballot, by the Congregation. The poor, the sick, and the afflicted, have been administered to on many occasions during that period in their own homes, by persons conducting the services in the Congregation; and although we have many sorrowful reflections on scenes we have been called upon to witness, yet we have a pleasing reflection mixed therewith, that we have in some cases supplied the wants of the bodies, consoled the distressed minds, borne the souls of our brethren company in the councils and consolations of the gospel; and, in seeing our fellow-creatures become prepared through the exercises of our love to depart in peace, we have been preparing ourselves to advance in that course which leads us to peace. Much has been done in this Society, in the cultivation of the rising generation, in correcting the errors, and in removing the prejudices of those of riper years. Much has been done in strengthening the principles and faith of each other, and in encouraging each other to devotion, sympathy, and godliness—much has been done in an effort to carry piety into the houses of the poor and ignorant, that they may feel its influence, and partake of its spirit; but how little, alas! has been done, compared with what may be done, what must be done, and with the earnest co-operation of a very few, compared with what shall be done.”

Mr. John Lloyd, Secretary to the Building Fund Committee, then read the following Report:—

“At the Annual Meeting of the Society, August 1835, a committee was appointed to take steps for raising a fund for the erection of a chapel and schools. The result of their exertions, as reported to the Society, August 1836, was as follows:—

|                                          |      |    |   |
|------------------------------------------|------|----|---|
| Amount of Donations obtained,.....       | £125 | 9  | 8 |
| — of Penny Weekly Subscriptions received | 17   | 14 | 4 |

Total,.....£143 4 0

“The sum £4:17s. 6d. had been expended during the year, which left the net balance of the fund £138:6s. 6d. The amount of cash in the hands of the treasurer and secretary, was at that time £79:7s. From that period to the present, there has been received on the weekly subscription account, £11:1s. 1d. and £102:1s. has been obtained by donations; there has also been added to the fund, the sum of £10:4½d. being the amount collected after two sermons, preached by the members of the Society in this place, January 1, 1837, making together, £123:3s. 3½d. The total amount of the fund now stands thus:—

|                                                                   |      |    |    |
|-------------------------------------------------------------------|------|----|----|
| Donations (including £2 from the Shrewsbury Fellowship Fund,..... | £227 | 10 | 8  |
| Penny Weekly Subscriptions,.....                                  | 28   | 16 | 3  |
| Collections after Sermons, January 1,.....                        | 10   | 0  | 4½ |

Total,.....£266 7 3½

The expenses that have been incurred by printing, advertising, &c. will be covered by the interest of the sum placed in the treasurer's hands, and which is now £128; and the secretary holds £2:10s. 3½d. making the amount of cash received, £130:10s. 3½d.

“The general commercial depression which has lately, and still continues to prevail, has caused the committee to relax in their endeavours to obtain donations from their wealthier friends in the town and neighbourhood, but they hope soon to be able to renew their exertions with increased zeal and activity; and from their reception by parties whom they have already called upon, they look forward with cheering anticipations of ultimate success.”

The above two reports having been received, resolutions were passed, recording the satisfaction felt by the Congregation in the manner in which the religious services had been conducted; and thanks were voted for the efficient services of Mr. John Hughes, and those ladies and gentlemen forming the choir.

Other business was brought before the meeting, not interesting to detail here, but which tended to show the great amount of good arising from the operation of this young Society; after which, Mr. Thomas Clark left the chair, and Mr. Beard having taken it, a vote of thanks was passed to that gentleman for his kindness and usefulness on the occasion. The pleasures of the evening were then concluded at ten o'clock, in singing and prayer.

This meeting, although occasioned in an ordinary course of affairs, was not one of small interest. The eloquent language of the various speakers who addressed it, has done more for the promotion of the interests for which it was intended, than any other effort could possibly have effected. And a feeling has been produced by the Rev. J. R. Beard mixing with us but a few days, in his easy, good-natured manner, which has not only created in us an affection for him, but will increase our zeal in showing our affection for others.

MATTHIAS GREEN.

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[From the Northern Whig.]

*Opening of the New Presbyterian Meeting-House, Joy-mountain-Bank, Carrickfergus.*—This building erected for the use of the congregation lately formed in that town, in connexion with the Remonstrant Synod of Ulster, was opened on Sunday Sept. 3, for the regular celebration of public worship, and solemnly dedicated to the service of "the One living and true God," to the spread of Christian principles and Christian virtues, and to the maintenance of the inviolable principles of Protestantism—the sufficiency of Scripture, and the right of individual judgment, by the Rev. George Harris, of Glasgow. The Meeting-house, which, when finished, will be a very handsome and convenient building, is beautifully situated, outside the eastern extremity of the old town-wall, and commands an extensive view of Carrickfergus bay, and of the County Down shore; and it is trusted, that when sufficient funds can be raised for its completion, it will form a very considerable ornament to the neighbourhood. The preacher chose for his text, the 23d and 24th verses of the 4th chap. of John's Gospel—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth," &c.; from which words, he, in a strain of solemn and fervent eloquence, enforced the obligation, and dwelt upon the great end and object of Christian worship. The discourse throughout was listened to with the deepest attention, by a most respectable and crowded audience. The popularity of this highly-gifted and most accomplished preacher, and the warm interest taken by their numerous friends, in the prosperity and success of this worshipping society, attracted

numbers from a considerable distance, anxious to give their countenance and assistance to the erection of this house of worship. In the evening, again, there was a very respectable attendance; upon which occasion, the same warm feelings of gratification and interest were manifested. After the services, collections were taken up to assist in defraying the expenses incurred in the erection of this Meeting-house. The sum then received, exclusive of the sale of admission tickets, but including donations from Wm. Sharman Crawford, Esq. Mrs. Rowan of Merville, J. Cowan, Esq. Alexander Arthur, Esq. R. Curell, Esq. C. Dobbin, Esq. T. Ker, Esq. J. Gillis, Esq. Dr. Marshall, and two friends, who were unable to attend, amounted to upwards of £74. It is expected, however, that this sum will be considerably increased, when the number of tickets disposed of for the occasion is definitely known, and by several additional donations that are yet expected. The following gentlemen acted as collectors:—J. T. Tennent, Esq. J. P.; David Lindsay, Esq.; J. P. Ashfield; Robert Grimshaw, Esq. J. P.; John Dunville, Esq.; J. Grimshaw, Esq.; J. S. M'Cance, Esq.; A. Barklie, Esq.; Counsellor Andrews; and S. Dunn, Esq. This congregation, as well as many others similarly circumstanced, are deeply indebted to Mr. Harris, for his talented exertions on such occasions; and we know, that, in the present instance, every sentiment of gratitude and thankfulness is bestowed upon him, by the members of this worshipping society, for the interest he has manifested in their prosperity, and particularly for this, his last service in their cause.

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*The Kent and Sussex Unitarian Christian Association.*  
 —The Twenty-fifth Anniversary of this Association, was held at Tenterden, on Wednesday, the 12th of July. In consequence of the unavoidable and much regretted absence of the Rev. Robert Aspland, who had been invited to preach on the occasion, the Rev. Wm. Stevens of Maidstone, who was applied to on the exigency of the moment, kindly consented to officiate, and delivered a beautiful and appropriate discourse, from 1 Tim. i. 2: "The glorious gospel of the blessed God." The Rev. T. Simpson of Chatham, introduced the service, and read the Scriptures; and the Rev. C. Saint of Headcorn, offered up the general prayer. After divine service, Mr. Edwards of Newenden, was called to the chair, and the Report of the Association, was read by the Secretary. In consequence of the nearly empty state of the Association's exchequer, the operations of the Committee were necessarily very limited. It is possible, indeed, if the Committee had submitted plans of usefulness to the different societies, in Kent and Sussex, that funds would not have been with-



held; but, on the other hand, it is not certain, that if the very best schemes had been proposed, that the means of accomplishment would have been supplied. This is a case of action and re-action,—want of funds tends to check a committee's zeal, and makes them backward to propose modes of operation, which call for the expenditure of money. And then, again, because under these influences the committee is inactive, the friends are apt to think, that because nothing is done, nothing can be done; and without trying what would be the effect of granting the needful means, withhold them. These observations are made from a persuasion, that the influence above alluded to, is of a general, and not a local nature. It has operated injuriously even on the interests of the British and Foreign Unitarian Association, and unless one party or other have faith showing itself by works, there will be the form of co-operation, whilst the results will become less and less. Happily, however, it is in the power, either of committees or contributors, to check this tendency. As there are obviously many ways of promoting our sentiments, for instance, by tracts, by the employment of missionaries, by the exchange of ministers, by grants of books or money to infant societies, &c. &c.—if committees are at all competent (and if they are not competent they should not be appointed), there can be no reasonable doubt, that if they had the means, they would wisely employ them to advance the objects for which our Associations are formed. The natural course, therefore, would be, when the members of our religious unions choose committees, and make them their stewards, first of all, to entrust them with a stewardship, and to place in their hands, talents for the employment of which they may justly call them to account: committees also, to show their willingness to promote the cause of Christian liberty and truth, may venture in some degree, to anticipate their income; but here great caution is required. To run into debt, without *clearly seeing* how the obligation is to be discharged, is bad morality, and therefore can never be good policy. But so far to anticipate the resources, as to give the members a gentle hint, that it is the opinion of their Committee, that they ought to do a little more, will often be attended with a good effect, and more especially, when success has attended the efforts which may have been made.

In the spirit of these observations, the two following resolutions were unanimously adopted at the business meeting of the Association:—

That five pounds be voted to the British and Foreign Unitarian Association, as a proof of our desire to reciprocate their wish for a closer union with the country Associations.

That an article in the Christian Pioneer, in defence of our

sentiments as Unitarian Christians, be printed for circulation; that three guineas be granted for this object, and that Mr. Pine of Maidstone, be requested to superintend the press.

It is desirable, that the members of the Association who may read this article, should bear in mind, that though these resolutions have been come to, the execution must be contingent upon the granting of the supplies.

After the business of the Association was concluded, the friends, to the number of 112, dined together at the Court Hall, and spent a very pleasant afternoon, for which they were indebted, in no small degree, to the Rev. B. Mardon, who filled the chair on the occasion. Various interesting sentiments were proposed and responded to. The meeting was addressed by Messrs. Payne, Munn, Stevens, Talbot, Saint, Gilbert, Pine, Shoobridge, and Dobell. The Rev. L. Holden, who may be regarded as the father of the Association, was on this occasion absent for the first time since its establishment, in consequence of a slight attack of indisposition. Though absent he was not forgotten, and on his health being proposed, Mr. Joseph Dobell, also a father in Israel, returned thanks for him, at the same time bidding an affectionate farewell to the members of the Association, saying, "Ye will see my face no more."

E. T.

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*Eastern Unitarian Society.*—The 25th Anniversary of this Society was held at Diss, on Wednesday and Thursday, the 28th and 29th of June last. On Wednesday evening, the service was introduced by the Rev. W. Selby of Hapton, and the Rev. H. Knott of Bury, delivered a very powerful and energetic discourse from Habakkuk, iii. 2, "O Lord, revive thy work in the midst of the years," pointing out various obstacles to the progress of Unitarian Christianity, from *within* the body of its professors, as more formidable than those from *without*, and maintaining that a system of missionary exertions, in which laymen might assist, and a style of preaching better adapted to the wants and comprehensions of the *common people*, than is generally found among Unitarians, is essential to the revival of that cause which is identified with primitive Christianity.

After service, there was a social meeting of 54 gentlemen and ladies at the Crown Inn, where the Rev. J. Murch of Bath (late of Diss), presided in the absence of the Rev. — Bankhead of Belfast, lately engaged as minister at Diss, who was detained by severe illness. After a plentiful tea had been served and removed, the chairman called up the several ministers present, and some others, to speak on various subjects connected with the interests of Christian truth, which were very appropriately introduced by himself. In the

course of the evening, some conversation arose relative to *York College*, certain defects in which, were pointed out as one of the internal obstacles to the cause of Unitarianism, especially that of not instructing the pupils in those *pastoral duties*, which are to occupy their future lives. It was, however, contended on the other hand, that a critical knowledge of the Bible in its original languages, which that college eminently confers, is a sufficient qualification for teaching its truths. This meeting was alike gratifying and edifying to all present, and closed with a well known hymn of universal praise.

On Thursday morning, the Rev. H. Squire of Yarmouth, introduced the service; and the Rev. T. F. Thomas of Ipswich, preached from Acts xxvi. 25, "I am not mad, most noble Festus, but speak forth the words of truth and soberness," a very fervent and impressive discourse, on the holy and persevering and dauntless, yet temperate *zeal*, manifested by Jesus and his Apostles, in the great cause of religious truth, as an example to Christians of all ages, and especially to that comparatively small body, which, like the primitive church, is "every where spoken against." A *collection*, to the amount of £5 and upwards, was made after service, in addition to the ordinary subscription.

The members and friends of the society assembled from various quarters (70 gentlemen and ladies), dined together at the Crown Inn, when Thomas Robinson, Esq. of Bury, presided with his usual spirit, and delivered several toasts and sentiments, which called forth many interesting remarks from a variety of speakers. Among those who addressed the assembly on this occasion, and on the preceding evening, were the Rev. H. Knott, T. F. Thomas, W. J. Bakewell, J. Murch, W. Selby, and H. Squire, Sir T. B. Beevor, and Messrs. B. Arnold, H. Martineau, T. L. Taylor, and J. W. Dowson. The company separated early, in order to attend an evening meeting at the chapel, for the purpose of receiving the report of the committee, revising the rules of the society, and other matters of business. This meeting was also well attended, although much to the regret of those who remained, several friends who came from a distance, took an early departure homewards.

The report of the committee was in many respects very encouraging: the number of subscribers, and amount of subscriptions, having considerably exceeded those of the preceding, and every former year; while the number of books and tracts distributed (2462) nearly doubled that of last year, which had nearly doubled the average of all past years. This increased distribution had arisen chiefly from a large increase in the demand for *Sunday School Books*, of which the cata-

logue affords a very useful selection; and to the practice, which now generally prevails throughout the district, of *circulating* the tracts weekly among those who show a disposition to read them.

The congregational reports were also generally favourable, especially that from *Ipswich*, where the cause of Unitarianism appears to have decidedly rather gained than lost ground since the late secession of the Rev. J. Ketley. Much interest was excited by the report from *Middlesham*, in Suffolk, where a small but zealous Unitarian congregation has been raised, and for several years maintained by the persevering exertions of their gratuitous pastor, formerly a local preacher among the Methodists; and a Sunday school, lately established there, now exceeds 70 in number, so as to overflow their means of accommodation. It is earnestly hoped that this will operate as an example to many other isolated Unitarians, who are scattered about the country.

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Died, at his residence, Park Lane, near Wigan, Lancashire, on the 8th of July, Mr. L. Harris. Throughout his life, he was the active and zealous friend of the Unitarian Congregation of that place—the friend of all that could advance the interests of civil and religious freedom throughout the world. In the conduct of an extensive business, he was exemplary and faithful, and in all the relations of life consistent and Christian. The Editor of the *Christian Pioneer*, has often enjoyed the kind and warm hospitalities of his departed friend; and with him and his abode, there are associated in his mind, many cheering and grateful recollections. His last visit to Park Lane, was in October 1836. He was much struck by the great change that had manifestly taken place in Mr. Harris's bodily appearance and health. That health continued to decline under varied and severe attacks of illness, till the patient sufferer finally sunk under their power in resignation and peace. Mr. Harris was buried on Tuesday morning, July 11, in the ground surrounding the chapel, of which he had so long been a trustee; and on the following Sunday, the Rev. F. Knowles, the deservedly respected minister of the congregation, preached in reference to the mournful event, from 1 Timothy, v. 7.

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### *To Correspondents.*

Communications have been received from C. C.—M. B.—A. M'N.—W. G.—W. B.—and J. B. Also, various publications for review, which shall be noticed as early as possible.

## MISREPRESENTATIONS OF UNITARIANISM.

*Glasgow, 23d Sept. 1837.*

*The following Letter has not hitherto been printed. It was transmitted to the respected person to whom it is addressed, the day after the date of it, through one of his friends; but he has made no reply. The occasion of my visit to Glasgow leads me to print it, with the hope of aiding to dispel some of the erroneous views so prevalently entertained respecting the Unitarians. I would willingly make some alterations in the expression, but it appears best to leave it as it was written. I have no change to make in the statements and representations it contains.*

*L. C.**To the Hon. and Rev. Baptist W. Noel.*

12th April, 1835.

DEAR SIR,—I have to apologise to you for the length of time which has elapsed since I received your recent publication, with your letter of the 20th of February. Your former letter, in consequence of mine to Mrs. —, I purposed, on receiving it, to answer whenever it pleased God to take my young friend (whose case occasioned it) to the rest which remaineth for his people; but the long interval which had elapsed before that event occurred, with the succession of constant engagements which has since followed, prevented my executing my purpose.

Being in London soon after the middle of February, I saw your titlepage in some bookseller's shop, and purchased the book on account of it. It gave me true concern to see *your* name associated with so injurious a sentiment as is *implied* in the words above it, "Christianity compared with Unitarianism;" but as I took for granted, that it really meant no more than "Trinitarianism compared with Unitarianism," I passed it by as a misnomer, not supposing that, as I now find to be the case, you had sadly misled yourself (as I fear you will mislead others) by an arbitrary definition, so as to deny the possession of Christian motives, affections, and hopes, to those who (as earnestly as yourself, probably) rejoice in the Gospel of Christ as the word of everlasting life, the doctrine according to godliness, the faith which sanctifies the heart, and the promise of pardoning mercy, gracious aid, and final acceptance to all who seek these blessings faithfully, by repentance towards God, and faith towards our Lord



Jesus Christ. Solemnly and fearlessly believing, that the doctrines to which you confine the appellation Christianity, form no part of the truth of Christ, I might with equal justice, deny you the appellation Christian; but I have learned in the school of Apostles (John xx. 30, 31, Rom. x. 9, 1 John iv. 14, 15, v. 1), to call every one a Christian who believes that Jesus is the Christ, the Son of God, and that God raised him from the dead; and I doubt not that every one who so believes in him as to share his spirit, and to do his will—the will of the Father who sent him—will be owned by him at the last great day, and (however viewed by erring brethren) is now approved as his disciple.

Having Scriptural objects in view, from which I wished not to be diverted, I satisfied myself, on purchasing your tract, with the opinion of one of my family, that it did not appear to contain anything new on the subject; and though, in consequence of a passage in your letter afterwards received, it seemed necessary to write to you, yet desiring first to read the book myself, and still being unwilling to have my mind led from the objects before it, I allowed too much time to elapse without any acknowledgment from me. I learned last week, that you were to preach in Bristol to-day, and I proposed to be your hearer this evening, but an oppression on my chest has prevented me from taking my own service, and now prevents my going out. I have employed much of the leisure of the day, in completing the perusal of your book; and I have derived from it, the *hope* that you do not understand the Unitarian's views of Christian faith, nor comprehend his appreciation of its immense importance to sinful, dying man (for, otherwise, you have exposed yourself to the condemnation of unrighteous judgment); and also, the *certainly* that you know nothing of those many, whom I have personally known, or known well through others, whose lives, characterised as they were by the spirit of the Gospel, and shaped by its precepts and example, will, I doubt not, through the mercy of God in Christ Jesus, obtain final acceptance when we all stand before our common Saviour and Judge.

Before I proceed, I may as well state, in reference to your letter of February 20, that you have been entirely

misled in supposing that I have ever been agitated with harassing doubts (you say, "the most harassing") as to the truth of my system. I have never hesitated in examining every argument, and considering every evidence which was adduced against it. From an early period, I read the writings of Trinitarians much more than those of Unitarians, in relation to points of controversy. And I have had abundance of calls to re-consider those conclusions to which the plain authoritative declarations of Moses and the Prophets, of Christ and the Apostles, had led me. I have repeatedly done so, earnestly, seriously, and conscientiously; and I have a cheering, cordial, grateful satisfaction in the result. I desire nothing better for myself, or those I love, than that we should live under the influence of our faith as Unitarian Christians, and experience the realization of all those views which it presents to us, founded on the perfections and dealings of God, and the character, the work, and the promises of his beloved Son.

Little more than three months have passed, since the first died of four of my very close connexions (in relative or Christian ties), who, in that period, have been called by their heavenly Father from the scenes of time, in the faith which I share with them as a Unitarian Christian. With that friend, I was present at the last; with the second, my daughter was, who nineteen months before had attended her as her bridemaïd; with the third, my sisters were present; and with the fourth, my wife. The first you knew personally, and have heard much of; she had a great respect for you. Death had been in clear prospect before her for above seven or eight months; and no slight efforts had been made (benevolently, but erringly,) to alarm her fears. I can truly say, that I made no controversial efforts with her; and if she had desired to have any other spiritual friend with her, to aid her in her passage to the tomb, she would have met with no obstacle from me; but this she unequivocally declined. I confidently say, that her views accorded with mine, on all the great points of Christian faith; and that her heart was at rest in those simple Scriptural representations of God, and the salvation by Christ Jesus, which formed the basis of my prayers and communications with her.

*She* had not been without apprehension of the hour of death; but she went on towards it, through great weakness and distress of body, with a filial spirit, and a peaceful hope; and, as we anticipated, *that apprehension disappeared when the reality first closely presented itself*, and the remaining week all was quiet composure, and comfort of heart, such as had almost constantly, I should well say invariably, attended her decline. The second had stronger ties to earth, for her death bereaved a husband and an infant child, but her heart was prepared; and an hour before her death, when her father misunderstanding her expression, "It is a bright morning," referred to the weather without, she said, "It is bright within." The third, my very aged and beloved mother, sank gently to her rest, in the midst of the best services of filial love and duty, with peaceful hope of an entrance into the "Father's house" above, through "the Way, the Truth, and the Life." And when recently I returned from London, where I had followed her to the grave, I found that my wife was attending the dying moments of one of my young friends here, who, during a rapid (but not bewildering or exciting) illness, had, though also with strong ties to earth, manifested the most dutiful resignation to the will of her heavenly Father, and the most cheering, though peaceful hope of His mercy, through Christ Jesus, founded on Gospel declarations, and supported by a life of purity, and love, and piety; and who fell asleep in Jesus, with a composed fearlessness and cheerfulness, which cannot, I think, be well surpassed. I desire nothing better for those I love and value; but God's will be done, if he see fit to lead them to his heavenly kingdom through more cloudy scenes, so that they have been led to seek faithfully the Christian refuge, by making it their guide in life, as well as resting on it as their hope in death.

In reference to this last, I may add the following fact. A pious lady of the Wesleyan Methodists, under the influence of Christian love I doubt not, expressed, in a letter to my young friend's mother, the desire that one of their ministers might attend her dying bed, and spoke of her own views as the ground of the hope of salvation. The letter was read to the departing (she died about thirty-six

hours afterwards); and she remarked, "that their friend seemed to consider that she had a God, a Saviour, and a Bible different from those in which we trust; but for herself, she wished for none other than what she then found full support and consolation from."

With all these scenes fresh in my recollection, I say Mr. Noel does not understand our doctrines, and is ignorant of the influence of the Unitarian's views of Christian faith on the life without, and the heart within, and on the hopes of eternity.

The perusal of your tract, Sir, has quite satisfied me that it would be useless for me to make a reply to it. Those who would be influenced by it, would not read my answer; and if any of your readers deem it their duty to "hear the other side," before they give way to your own representations respecting Unitarians and their doctrine, they will so readily find suitable books—such as Ware's, Channing's, Acton's, &c.—that it would be unadvisable to add to their number. One little one I offer for your perusal at present, and reconsideration hereafter—"the Essential Doctrines of Christian Unitarianism;" and send with it, for your inspection, a Collection of Prayers for Individuals, most of which were written by Unitarians, and the whole are approved and employed among us. All the first week's are Unitarian; and among those of the second, I may particularly specify that for Friday evening, as by a Unitarian—though several others may assist in removing the impressions under which you labour.

I hope it will not be long before you see the injustice of refusing the Christian name to those who rest upon the word of Christ as the foundation of their hope, on Divine promise, of mercy and grace and final acceptance; but as you thereby exclude (besides numbers more, who, I doubt not, have their names written in the Lamb's book of life) such men as Newton, and Locke, and Lardner, we are content with our companions; and are happy that our views of Christian faith enable us to give the "worthy name" to all who seek to learn from Christ the words of everlasting life, and to believe, that, if we are faithful to *our* privileges, we shall see multitudes in the same mansions with ourselves, who here, from error, deem us the heirs of perdition.

I am, dear Sir, with true respect for what I know of your character as a Christian, and, thinking of you as an erring brother, with Christian affection,

Yours sincerely,

LANT CARPENTER.

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DR. CHANNING ON THE ANNEXATION OF TEXAS  
TO THE AMERICAN UNION.

By the kindness of a friend, we have been favoured with a copy of "THE PLAIN DEALER" of New-York, Sept. 2, 1837, containing a notice of Dr. Channing's Letter to the Hon. Henry Clay, on this interesting subject. By that publication, Dr. Channing has added another claim to the deep and heartfelt gratitude of mankind. It cannot be, but that the noble protest of this true citizen, philanthropist, and Christian, against this meditated act of atrocity, must produce a powerful effect on the minds and hearts of Americans. It proves, with unanswerable force, that the annexation of Texas to the United States, would be a violation of every principle of republicanism, of justice, and of Christianity. Taking, as we do and have ever done, the most fervent interest in the conduct and consistency, integrity and honour, of a nation in which the first attempt to establish a true republican government which the world has ever witnessed, has been made, it is with unmingled satisfaction, that we record as fully as possible, in our pages, this effort on the part of one of the purest and most gifted of its citizens, to arouse his countrymen to the danger and injustice, the moral turpitude and criminality, of the act which a portion of the community are urging the commonwealth to perpetrate. Heartily do we pray that the labours of Dr. Channing and his compatriots, may avert this liberticide, this accursed taint on the truth and justice of republican principles. We can only give extracts from this admirable pamphlet, but those extracts will induce all our readers to possess the work itself as soon as it is republished in this country.

"Having unfolded the argument against the annexation of Texas, from the criminality of the revolt, I proceed



to a second very solemn consideration, namely, that by this act our country will enter on a career of encroachment, war, and crime, and will merit and incur the punishment and woe of aggravated wrong doing. The seizure of Texas will not stand alone. It will darken our future history. It will be linked by an iron necessity to long continued deeds of rapine and blood. Ages may not see the catastrophe of the tragedy, the first scene of which we are so ready to enact. It is strange that nations should be so much more rash than individuals; and this, in the face of experience which has been teaching from the beginning of society, that, of all precipitate and criminal deeds, those perpetrated by nations are the most fruitful of misery.

“Did this country know itself, or were it disposed to profit by self-knowledge, it would feel the necessity of laying an immediate curb on its passion for extended territory. It would not trust itself to new acquisitions. It would shrink from the temptation to conquest. We are a restless people, prone to encroachment, impatient of the ordinary laws of progress, less anxious to consolidate and perfect, than to extend our institutions, more ambitious of spreading ourselves over a wide space, than of diffusing beauty and fruitfulness over a narrower field. We boast of our rapid growth, forgetting that, throughout nature, noble growths are slow. Our people throw themselves beyond the bounds of civilization, and expose themselves to relapses into a semi-barbarous state, under the impulse of wild imagination, and for the name of great possessions. Perhaps there is no people on earth, on whom the ties of local attachment sit so loosely. Even the wandering tribes of Scythia are bound to one spot, the graves of their fathers; but the homes and graves of our fathers detain us feebly. The known and familiar is often abandoned for the distant and untrodden; and sometimes the untrodden is not the less eagerly desired because belonging to others. We owe this spirit, in a measure, to our descent from men who left the old world for the new, the seats of ancient cultivation for a wilderness, and who advanced by driving before them the old occupants of the soil. To this spirit we have sacrificed justice and humanity, and, through its ascendancy, the records of this

young nation are stained with atrocities, at which communities grown grey in corruption might blush.

“ It is full time, that we should lay on ourselves serious, resolute restraint. Possessed of a domain, vast enough for the growth of ages, it is time for us to stop in the career of acquisition and conquest. Already endangered by our greatness, we cannot advance without imminent peril to our institutions, union, prosperity, virtue, and peace. Our former additions of territory have been justified by the necessity of obtaining outlets for the population of the South and West. No such pretext exists for the occupation of Texas. We cannot seize upon or join to ourselves that territory, without manifesting and strengthening the purpose of setting no limits to our empire. We give ourselves an impulse, which will and must precipitate us into new invasions of our neighbours’ soil. Is it by pressing forward in this course that we are to learn self-restraint? Is cupidity to be appeased by gratification? Is it by unrighteous grasping, that people will be instructed how to hem themselves within the rigid bounds of justice?

“ Texas is a country conquered by our citizens; and the annexation of it to our Union will be the beginning of conquests, which unless arrested and beaten back by a just and kind Providence, will stop only at the Isthmus of Darien. Henceforth, we must cease to cry peace, peace. Our Eagle will whet, not gorge its appetite on its first victim; and will snuff a more tempting quarry, more alluring blood, in every new region which opens southward. To annex Texas, is to declare perpetual war with Mexico. That word, *Mexico*, associated in men’s minds with boundless wealth, has already awakened rapacity. Already it has been proclaimed, that the Anglo Saxon race is destined to the sway of this magnificent realm, that the rude form of society which Spain established there, is to yield and vanish before a higher civilization. Without the exposure of plans of rapine and subjugation, the result, as far as our will can determine it, is plain. Texas is the first step to Mexico. The moment we plant our authority on Texas, the boundaries of those two countries will become nominal, will be little more than lines on the sand of the sea-shore. In the fact, that portions of the

southern and western states are already threatened with devastation, through the impatience of multitudes to precipitate themselves into the Texan land of promise, we have a pledge and earnest of the flood which will pour itself still farther south, when Texas shall be partially overrun."

"Is the time never to come, when the neighbourhood of a more powerful and civilised people, will prove a blessing instead of a curse to an inferior community? It was my hope, when the Spanish colonies of this continent separated themselves from the mother country, and, in admiration of the United States, adopted republican institutions, that they were to find in us, friends to their freedom, helpers to their civilisation. If ever a people were placed by Providence in a condition to do good to a neighbouring state, we of this country sustained such a relation to Mexico. That nation, inferior in science, arts, agriculture, and legislation, looked to us with a generous trust. She opened her ports and territories to our farmers, mechanics, and merchants. We might have conquered her by the only honourable arms, by the force of superior intelligence, industry, and morality. We might silently have poured in upon her our improvements; and, by the infusion of our population, have assimilated her to ourselves. Justice, good-will, and profitable intercourse, might have cemented a lasting friendship. And what is now the case? A deadly hatred burns in Mexico towards this country. No stronger national sentiment now binds her scattered provinces together, than dread and detestation of Republican America. She is ready to attach herself to Europe for defence from the United States. All the moral power, which we might have gained over Mexico, we have thrown away: and suspicion, dread, and abhorrence, have supplanted respect and trust.

"I am aware that these remarks are met by vicious reasoning, which discredits a people among whom it finds favour. It is sometimes said, that nations are swayed by laws as unfailing as those which govern matter; that they have their destinies; that their character and position carry them forward irresistibly to their goal; that the stationary Turk must sink under the progressive civilisation of Russia, as inevitably as the crumbling edifice

falls to the earth; that, by a like necessity, the Indians have melted before the white man, and the mixed, degraded race of Mexico must melt before the Anglo Saxon. Away with this vile sophistry. There is no necessity for crime. There is no fate to justify rapacious nations, any more than to justify gamblers and robbers, in plunder. We boast of the progress of society, and this progress consists in the substitution of reason and moral principle for the sway of brute force. It is true, that more civilised must always exert a great power over less civilised communities in their neighbourhood. But it may and should be a power to enlighten and improve, not to crush and destroy. We talk of accomplishing our destiny! So did the late conqueror of Europe; and destiny consigned him to a lonely rock in the ocean, the prey of an ambition which destroyed no peace but his own."

"First, England has a moral interest in this question. The annexation of Texas is sought by us for the very purpose of extending slavery, and thus will necessarily give new life and extension to the slave trade. A new and vast market for slaves, cannot of course, be opened, without inviting and obtaining a supply from abroad, as well as from this country. The most solemn treaties, and ships of war lining the African coast, do not, and cannot suppress this infernal traffic, as long as the slaver freighted with stolen, chained, and wretched captives, can obtain a price proportioned to the peril of the undertaking. Now, England has long made it a part of her foreign policy, to suppress the slave trade; and, of late, a strong public feeling impels the Government to resist, as far as may be, the extension of slavery. Can we expect her to be a passive spectator of a measure, by which her struggles for years in the cause of humanity, and some of her strongest national feelings are to be withstood?

"England is a privileged nation. On one part of her history, she can look with unmixed self-respect. With the exception of the promulgation of Christianity, I know not a moral effort so glorious, as the long, painful, victorious struggle of her philanthropists against that concentration of all horrors, cruelties, and crimes, the slave trade. Next to this, her recent Emancipation Act, is the most signal expression, afforded by our times, of the pro-

gress of civilisation and a purer Christianity. Other nations have won imperishable honours by heroic struggles for their own rights. But there was wanting the example of a nation espousing, with disinterestedness, and amidst great obstacles, the rights of others, the rights of those who had no claim but that of a common humanity, the rights of the most fallen of our race. Great Britain, loaded with an unprecedented debt, and with a grinding taxation, contracted a new debt of a hundred million dollars, to give freedom, not to Englishmen, but to the degraded African. This was not an act of policy, not a work of statesmen. Parliament but registered the edict of the people. The English nation, with one heart and one voice, under a strong Christian impulse, and without distinction of rank, sex, party, or religious names, decreed freedom to the slave. I know not, that history records a national act so disinterested, so sublime. In the progress of ages, England's naval triumphs will shrink into a more and more narrow space in the records of our race. This moral triumph will fill a broader, brighter page. Is not England, representing, as she does in this case, the civilised world, authorised, and even bound to remonstrate in the name of humanity and religion, against a measure, by which the great work for which she has so long toiled, is to be indefinitely postponed?"

"Thus, wars with Europe and Mexico are to be entailed on us by the annexation of Texas. And is war the policy by which this country is to flourish? Was it for interminable conflicts that we formed our Union? Is it blood, shed for plunder, which is to consolidate our institutions? Is it by collision with the greatest maritime power, that our commerce is to gain strength? Is it by arming against ourselves the moral sentiments of the world, that we are to build up national honour? Must we of the north buckle on our armour, to fight the battles of slavery; to fight for a possession, which our moral principles and just jealousy forbid us to incorporate with our Confederacy? In attaching Texas to ourselves, we provoke hostilities, and at the same time expose new points of attack to our foes. Vulnerable at so many points, we shall need a vast military force. Great armies will require great revenues, and raise up great chieftains.



Are we tired of freedom, that we are prepared to place it under such guardians? Is the Republic bent on dying by its own hands? Does not every man feel, that, with war for our habit, our institutions cannot be preserved? If ever a country were bound to peace, it is this. Peace is our greatest interest. In peace our resources are to be developed, the true interpretation of the Constitution to be established, and the interfering claims of liberty and order to be adjusted. In peace we are to discharge our great debt to the human race, and to diffuse freedom by manifesting its fruits. A country has no right to adopt a policy, however gainful, which, as it may foresee, will determine it to a career of war. A nation, like an individual, is bound to seek, even by sacrifices, a position which will favour peace, justice, and the exercise of a beneficent influence on the world. A nation, provoking war by cupidity, by encroachment, and above all, by efforts to propagate the curse of slavery, is alike false to itself, to God, and to the human race."

"The annexation of Texas, I have said, will extend and perpetuate slavery. It is fitted and still more intended to do so. On this point there can be no doubt. As far back as the year 1829, the annexation of Texas was agitated in the southern and western states; and it was urged, on the ground of the strength and extension it would give to the slave-holding interest. In a series of essays ascribed to a gentleman, now a Senator in Congress, it was maintained that five or six slaveholding states would by this measure be added to the Union; and he even intimated, that as many as nine states, as large as Kentucky, might be formed within the limits of Texas. In Virginia, about the same time, calculations were made as to the increased value which would thus be given to slaves, and it was even said, that this acquisition would raise the price fifty per cent. Of late, the language on this subject is more explicit. The great argument for annexing Texas is, that it will strengthen 'the peculiar institutions' of the south, and open a new and vast field for slavery.

"By this act, slavery will be spread over regions to which it is now impossible to set limits. Texas, I repeat it, is but the first step of aggressions. I trust, indeed, that Providence will beat back and humble our cupidity

and ambition. But one guilty success is often suffered to be crowned, as men call it, with greater; in order that a more awful retribution may at length vindicate the justice of God, and the rights of the oppressed. Texas, smitten with slavery, will spread the infection beyond herself. We know that the tropical regions have been found most propitious to this pestilence; nor can we promise ourselves, that its expulsion from them for a season forbids its return. By annexing Texas, we may send this scourge to a distance, which, if now revealed, would appal us, and through these vast regions every cry of the injured will invoke wrath on our heads.

“By this act, slavery will be perpetuated in the old states as well as spread over new. It is well known, that the soil of some of the old states has become exhausted by slave cultivation. Their neighbourhood to communities, which are flourishing under free labour, forces on them perpetual arguments for adopting this better system. They now adhere to slavery, not on account of the wealth which it extracts from the soil, but because it furnishes men and women to be sold in newly settled and more southern districts. It is by slave-breeding and slave-selling that these states subsist. Take away from them a foreign market, and slavery would die. Of consequence, by opening a new market it is prolonged and invigorated. By annexing Texas, we shall not only create it where it does not exist, but breathe new life into it, where its end seemed to be near. States, which might and ought to throw it off, will make the multiplication of slaves their great aim and chief resource.

“Nor is the worst told. As I have before intimated, and it cannot be too often repeated, we shall not only quicken the domestic slave trade, we shall give a new impulse to the foreign. This indeed we have pronounced in our laws to be felony; but we make our laws cobwebs, when we offer to rapacious men strong motives for their violation. Open a market for slaves in an unsettled country, with a sweep of sea-coast, and at such a distance from the seat of government that laws may be evaded with impunity, and how can you exclude slaves from Africa? It is well known that cargoes have been landed in Louisiana. What is to drive them from Texas? In in-

corporating this region with the Union to make it a slave country, we send the kidnapper to prowl through the jungles, and to dart, like a beast of prey, on the defenceless villages of Africa. We chain the helpless despairing victims; crowd them into the fetid, pestilential slave-ship; expose them to the unutterable cruelties of the middle-passage, and, if they survive it, crush them with perpetual bondage.

“ I now ask, whether as a people, we are prepared to seize on a neighbouring territory for the end of extending slavery? I ask, whether, as a people, we can stand forth in the sight of God, in the sight of the nations, and adopt this atrocious policy? Sooner perish! Sooner be our name blotted out from the record of nations!

“ This is no place for entering into the argument against slavery. I have elsewhere given my views of it. In truth, no argument is needed. The evil of slavery speaks for itself. It is one of those primary, intuitive truths, which need only a fair exhibition to be immediately received. To state, is to condemn this institution. The choice which every freeman makes of death for his child and for every thing he loves, in preference to slavery, shows what it is. The single consideration, that, by slavery, one human being is placed powerless and defenceless in the hands of another, to be driven to whatever labour that other may impose, to suffer whatever punishment he may inflict, to live as his tool, the instrument of his pleasure, this is all that is needed, to satisfy such as know the human heart and its unfitness for irresponsible power, that, of all conditions, slavery is the most hostile to the dignity, self-respect, improvement, rights, and happiness of human beings. Is it within the bounds of credibility, that a people, boasting of freedom, of civilisation, of Christianity, should systematically strive to spread this calamity over the earth?

“ To perpetuate and extend slavery is not now, in a moral point of view, what it once was. We cannot shelter ourselves under the errors and usages of our times. We do not belong to the dark ages, or to heathenism. We have not grown up under the prejudices of a blinding, crushing tyranny. We live under free institutions and under the broad light of Christianity. Every principle

of our government and religion condemns slavery. The spirit of our age condemns it. The decree of the civilised world has gone out against it. England has abolished it. France and Denmark meditate its abolition. The chain is falling from the serf in Russia. In the whole circuit of civilised nations, with the single exception of the United States, not a voice is lifted up in defence of slavery. All the great names in legislation and religion are against it. The most enduring reputations of our times have been won by resisting it. Recall the great men of this and the last generation, and be they philosophers, philanthropists, poets, economists, statesmen, jurists, all swell the reprobation of slavery. The leaders of opposing religious sects, Wesley, the patriarch of Methodism, Edwards and Hopkins, pillars of Calvinism, join as brothers in one solemn testimony against slavery. And is this an age in which a free and Christian people shall deliberately resolve to extend and perpetuate the evil? In so doing, we cut ourselves off from the communion of the nations. We sink below the civilisation of our age. We invite the scorn, indignation, and abhorrence of the world.

“ Let it not be said, that this opposition of our times to slavery is an accident, a temporary gust of opinion, an eddy in the current of human thought, a fashion to pass away with the present actors on the stage. He, who so says, must have read history with a superficial eye, and is strangely blind to the deepest and most powerful influences which are moulding society. Christianity has done more than all things to determine the character and direction of our present civilisation; and who can question or overlook the tendency and design of this religion? Christianity has no plainer purpose, than to unite all men as brethren, to make man unutterably dear to man, to pour contempt on outward distinctions, to raise the fallen, to league all in efforts for the elevation of all. Under its influences, the difference of nations and rank are softening. To the establishment of a fraternal relation among men, the science, literature, commerce, education of the Christian world are tending. Who cannot see this mighty movement of Providence? Who is so blind as to call it a temporary impulse? Who so daring, so impious, as to

strive to arrest it? What is the tendency of all governments in the Christian world? To secure more and more to every man his rights, be his condition what it may. Even in despotisms, where political rights are denied, private rights are held more and more sacred. The absolute monarch is more and more anxious to improve the laws of the state, and to extend their protection and restraints over all classes and individuals without distinction. Equality before the law, is the maxim of the civilised world. To place the rights of a large part of the community beyond the protection of law, to place half a people under private, irresponsible power, is to oppose one of the most characteristic and glorious tendencies of modern times. Who has the courage to set down this reverence for private rights among the fashions and caprices of the day! Is it not founded in everlasting truth? and dare we, in the face of it, extend and perpetuate an institution, the grand feature of which is, that it tramples private rights in the dust?

“Whoever studies modern history with any care, must discern in it a steady and growing movement towards one most interesting result, I mean, towards the elevation of the labouring class of society. This is not a recent, accidental turn of human affairs. We can trace its beginning in the feudal times, and its slow advances in subsequent periods, until it has become the master government of our age. Is it not plain, that those who toil with their hands, and whose productive industry is the spring of all wealth, are rising from the condition of beasts of burden, to which they were once reduced, to the consciousness, intelligence, self-respect, and proper happiness of men? Is it not the strong tendency of our times to diffuse among the many the improvements once confined to the few? He who overlooks this has no comprehension of the great work of Providence, or of the most signal feature of his times; and is this an age for efforts to extend and perpetuate an institution, the very object of which is to keep down the labourer, and to make him a machine for another’s gratification?”

“It is the great mission of this country, to forward this revolution, and never was a sublimer work committed to a nation. Our mission is to elevate society through all



its conditions, to secure to every human being the means of progress, to substitute the government of equal laws for that of irresponsible individuals, to prove that, under popular institutions, the people may be carried forward, that the multitude who toil are capable of enjoying the noblest blessings of the social state. The prejudice, that labour is a degradation, one of the worst prejudices handed down from barbarous ages, is to receive here, a practical refutation. The power of liberty to raise up the whole people, this is the great idea, on which our institutions rest, and which is to be wrought out in our history. Shall a nation having such a mission abjure it, and even fight against the progress which it is especially called to promote?"

"The chief interest of a people lies in measures, which, making perhaps little noise, go far to fix its character, to determine its policy and fate for ages, to decide its rank among nations. A fearful responsibility rests on those who originate or control these pregnant acts. The destiny of millions is in their hands. The execration of millions may fall on their heads. Long after present excitements shall have passed away, long after they and their generations shall have vanished from the earth, the fruits of their agency will be reaped. Such a measure is that of which I now write. It will commit us to a degrading policy, the issues of which lie beyond human foresight. In opening to ourselves vast regions, through which we may spread slavery, and in spreading it for this, among other ends, that the slaveholding states may bear rule in the national councils, we make slavery the predominant interest of the state. We make it the basis of power, the spring or guide of public measures, the object for which the revenues, strength, and wealth of the country, are to be exhausted. Slavery will be branded on our front, as the great idea, the prominent feature of the country. We shall renounce our high calling as a people, and accomplish the lowest destiny to which a nation can be bound.

"And are we prepared for this degradation? Are we prepared to couple with the name of our country the infamy of deliberately spreading slavery? and especially of spreading it through regions from which the wise and hu-

mane legislation of a neighbouring republic had excluded it? We call Mexico a semi-barbarous people; and yet we talk of planting slavery where Mexico would not suffer it to live. What American will not blush to lift his head in Europe, if this disgrace shall be fastened on his country? Let other calamities, if God so will, come on us. Let us be steeped in poverty. Let pestilence stalk through our land. Let famine thin our population. Let the world join hands against our free institutions, and deluge our shores with blood. All this can be endured. A few years of industry and peace will recruit our wasted numbers, and spread fruitfulness over our desolated fields. But a nation devoting itself to the work of spreading and perpetuating slavery, stamps itself with a guilt and shame, which generations may not be able to efface. The plea on which we have rested, that slavery was not our choice, but a sad necessity bequeathed us by our fathers, will avail us no longer. The whole guilt will be assumed by ourselves."

"I have expressed my fears, that by the annexation of Texas, slavery is to be continued and extended. But I wish not to be understood, as having the slightest doubt as to the approaching fall of the institution. It may be prolonged to our reproach and greater ultimate suffering. But fall it will and must. This, sir, you know, and I doubt not, rejoice to know. The advocates of slavery must not imagine, that to carry a vote is to sustain their cause. With all their power, they cannot withstand the providence of God, the principles of human nature, the destinies of the race. To succeed, they must roll back time to the dark ages, must send back Luther to the cell of his monastery, must extinguish the growing light of Christianity and moral science, must blot out the declaration of American Independence. The fall of slavery is as sure as the descent of your own Ohio. Moral laws are as irresistible as physical. In the most enlightened countries of Europe, a man would forfeit his place in society, by vindicating slavery. The slaveholder must not imagine, that he has nothing to do but fight with a few societies. These, of themselves, are nothing. He should not waste on them one fear. They are strong, only as representing the spirit of the Christian and civilised

world. His battle is with the laws of human nature and the irresistible tendencies of human affairs. These are not to be withstood by artful strokes of policy, or by daring crimes. The world is against him, and the world's Maker. Every day the sympathies of the world are forsaking him. Can he hope to sustain slavery against the moral feeling, the solemn sentence of the human race?"

"In other ways the annexation of Texas is to endanger the Union. It will give new violence and passion to the agitation of the question of slavery. It is well known, that a majority of the north have discouraged the discussion of this topic, on the ground, that slavery was imposed on the south by necessity, that its continuance was not of choice, and that the states in which it subsists, if left to themselves, would find a remedy in their own way. Let slavery be systematically proposed as the policy of these states, let it bind them together in efforts to establish political power, and a new feeling will burst forth through the whole north. It will be a concentration of moral, religious, political, and patriotic feelings. The fire, now smothered, will blaze out, and of consequence, new jealousies and exasperations will be kindled at the south. Strange that the south should think of securing its "peculiar institutions" by violent means. Its violence necessarily increases the evils it would suppress. For example, by denying the right of petition to those who sought the abolition of slavery within the immediate jurisdiction of the United States, it has awakened a spirit, which will overwhelm Congress with petitions, till this right be restored. The annexation of Texas would be a measure of the same injurious character, and would stir up an open uncompromising hostility to slavery, of which we have seen no example, and which would produce a reaction very dangerous to union."

"To me it seems not only the right, but the duty of the free states, in case of the annexation of Texas, to say to the slaveholding states, 'We regard this act as the dissolution of the Union. The essential conditions of the national compact are violated. To you we will faithfully adhere, but will not join ourselves to this new and iniquitous acquisition. We will not become partners in your wars with Mexico and Europe, in your schemes of

spreading and perpetuating slavery, in your hopes of conquest, in your unrighteous spoils.' No one prizes the Union more than myself, as the means of peace. But with Texas, we shall have no peace. Texas, brought into the confederacy, will bring with it domestic and foreign strife. It will change our relations to other countries, and to one another. A pacific division in the first instance, seems to me to threaten less contention than a lingering, feverish dissolution of the Union, such as must be expected under this fatal innovation.

"I am but one of a nation of fifteen millions, and as such, may seem too insignificant to protest against a public measure. But in this country, every man, even the obscurest, participates in the sovereignty, and is responsible for public acts, unless by some mode of opposition, proportioned to his sense of the evil, he absolves himself from the guilt. For one, then, I say, that earnestly as I deprecate the separation of these states, and though this event would disappoint most cherished hopes for my country, still I can submit to it more readily than to the reception of Texas into the confederacy. I shrink from that contamination. I shrink from an act, which is to pledge us as a people to robbery and war, to the work of upholding and extending slavery, without limitation or end. I do not desire to share the responsibility, or to live under the laws of a government, adopting such a policy, and swayed by such a spirit, as would be expressed by the incorporation of Texas with our country.

"In truth, if the South is bent on incorporating Texas with itself, as a new prop to slavery, it would do well to insist on the division of the states. It would, in so doing, consult best its own safety. It should studiously keep itself from communion with the free part of the country. It should suffer no railroad from that section to cross its borders. It should block up intercourse with us, by sea and land. Still more, it should abjure connexion with the whole civilised world; for from every country it would be invaded by an influence hostile to slavery. It should borrow the code of the Dictator of Paraguay, and seal itself hermetically against the infectious books, opinions, and visits of foreigners. Its pride, as well as safety, should teach it this insulation; for having once taken the

ground, that slavery is a good, to be spread and made perpetual, it does by that act forfeit the rank which it covets among civilised and improving communities. It cannot be recognised as an equal by other states. On this point the decree of the world has gone forth, and no protests or clamours can drown the deep solemn voice of humanity, gathering strength with every new generation. A community, acknowledging the evils of slavery, and continuing it only because the first law of nature, self-preservation, seems to require gradual processes of change, may retain the respect of those who deem their fears unfounded. But a community, wedding itself to slavery inseparably, with choice and affection, and with the purpose of spreading the plague far and wide, must become a byword among the nations; and the friend of humanity will shake off the dust of his feet against it, in testimony of his reprobation."

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LINES

*Composed for the Seventh Anniversary of the Scottish Christian
Unitarian Association.*

THE misty train of night has fled,
And streaks of day are streaming red;
Up, sons of light! arise, arise!
The combat lasts till error dies.
Onward! onward! ever on!
For the victory and crown!

We strive with powers who hold in chains
Our fellow-men, within whose veins
Courses that blood which warms our frame;
Whilst they are slaves, we share their shame.
Onward! onward! ever on!
For the victory and crown!

Oh set the weary prisoner free;
Stem the fierce tide of tyranny;
Heal the deep wounds that vice has given;
And guide the wanderer back to heaven.
Onward! onward! ever on!
For the victory and crown!

A Father-God has made us all,
 Let us, then, hear each brother's call—
 Save him from ignorance and woe,
 And crush oppression as our foe.
 Onward! onward! ever on!
 For the victory and crown!

Give Reason's flag to Freedom's breeze;
 Let Knowledge now Fame's trumpet seize;
 Love be your war-cry, Truth your sword,
 The Prince of Peace, your leader—Lord.
 Onward! onward! ever on!
 For the victory and crown!

R. N.

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#### A GLANCE AT THE RECENT MEETING OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF SCIENCE.

LIVERPOOL has been pleasantly enlivened by the meeting of this very delightful Association. Whether or not it add much to the mass of knowledge, we do not inquire. For this purpose, we think Associations of any kind can do but little, as original invention must ever be an individual thing; it yet has many, and most valuable influences. Without sect, without party, without bigotry, it brings minds into peaceful contact; it unites higher intellects into exalted conversation, and lets down light upon the lower; over the motley groups both of creed and costume, it spreads a philosophic tranquillity, which, for a while at least, paralyses the fangs of factions, and subdues the world's strifes. It demonstrates one thing, and that is, the catholicity of science, with its social, its kindly, and its humanising tendencies.

The Geological section has been, naturally, the most numerously and most brilliantly attended. The noble theatre of the Mechanics' Institution, its lower benches crowded with gentlemen, and its galleries filled with ladies, in all gorgeous variety of dress and loveliness, presented a spectacle at which the good folks of the town had no need to be ashamed. The great mass of ladies attended this section. In the others, of more severely scientific cast, a stray bonnet or so might be seen, belonging, we may suppose, to an occasional blue-stockings, but

such as we had the pleasure of noticing in those recondite retreats, had faces sweet and simple as if their hose were of any other colour in the rainbow. Of the Geological section, Professor Sedgwick was the life, the soul, and the ornament. Mr. Sedgwick is well known as an eminent geologist, and as the author of a Discourse on the Studies of Cambridge, one of the most finished, most fervid, and most eloquent reviews of science and literature that our language can boast. He is rather above the middle size; stout in figure; with a brownish complexion, and a round, honest, vigorous, good-humoured face. He speaks with great rapidity and some indistinctness, but to those who can catch and follow him, his thoughts are as clear as amber. He has fine powers of description, with exhaustless resources of illustration. He intermingles, in a very felicitous manner, solemnity and humour with most graphic pictures; and above all, dignifies his subject, and delights his auditors, with broad human sympathies and noble moral reflections.

The other sections had, of course, each its proper quantum of great men. Sir William Hamilton was prominent among the mathematicians; but in general speaking, he is too affected, and aims more than is graceful at being thought an orator. Doctor Lardner is also too much of a talker. Sir D. Brewster appears the simple man of science. There was a good deal of twaddle in the Medical section, especially from an eternal proser, a Doctor Granville of London; and the other departments were likewise not without their contributors of solemn dulness.

The assembly on Wednesday evening, in the Amphitheatre, a building of very great extent, presented a most imposing appearance. The house was densely crowded to the roof. It was a glorious view, to look down from the upper gallery, in which we took our seat, on the whole congregation; the level surface of the pit, thronged with animation and beauty; the ranges of boxes, continuing the forest of faces and fine looks up to the very roof; the whole buzz coming on your ear as a chaos of good humour and good feeling, discordant, certainly, in sound, but finely harmonious in heart. In these, there were no doubt many whispers which were never intended for *ears* profane; but, like atoms in the composition of the earth.

they were absorbed in the general mass, and were lost in the vague conglomeration of sound. The lecturer commenced, and all was silent, amidst the thousands, as the silence of the grave. The subject was, the application of electric conductors for the preservation of shipping. The manner was execrable, the matter not very striking, and, owing to circumstances, for which however the lecturer was not to blame, the experiments were near proving a failure.

The soirées were not the least agreeable part of the week's engagements. It was a cheering thing, to see a suite of most magnificent and majestic rooms crowded with a throng of happy and enlightened beings, where the distinguished and the obscure all mingled together, and all with feelings of social brotherhood. As a mere spectacle, it was truly imposing. The last evening, a military band played, and the effect was very beautiful as the fine streams of music seemed to flow out with corresponding movements over the slow and illuminated waves of promenaders.

Friday night, the Amphitheatre was again filled with a very noble collection of persons, both distant and resident, many distinguished foreigners being among those who added to the brilliancy and eclat of the scene. Professors Sedgwick and Faraday were conspicuous amidst the galaxy of lights, both of science and genius, that threw its glory over the audience.

The earlier part of the day, soon as the section closed, was occupied in the Botanic Gardens, where a *déjeûné* of a very splendid description was provided for all the non-resident members and the subscribers to the local reception fund. The scene, decorated and alive with mind and action as the gardens were, presented a most exhilarating aspect.

The closing meeting was held on Saturday night, for the purpose of taking leave and returning thanks, and the feeling of social kindness most perfectly pervaded the assembly, which seemed to say "we should like to meet again." One point of interest was a letter of apology read from the Bishop of Norwich—a man noble in that which makes our nature's best nobility, generous and liberal affinities with the creatures of his kind—a lover of

science, and a catholic in charity. Of a kindred spirit; though of a different creed, came forward the Rev. Dr. Carpenter of Bristol, to return thanks to the merchants and others of Liverpool, for the cordial and hospitable reception which they had so generously extended to all the non-resident members. Dr. Carpenter needs no particular description in your periodical; he is well known in our portion of the religious world, as a trainer of our nature's best affections, as the author of theological and educational treatises of very high reputation, but still more, for his single-mindedness and apostolic graces of character and manner. We had also the great pleasure several times during the week, and in the various sections, to notice the Rev. W. Turner of Newcastle, venerable with whatever can make the hoary head a crown of glory—at once the Christian, the philanthropist, and the philosopher—tranquil in the close of a life that has been nobly spent, that has been generously consecrated to the promotion of good, that has been dignified by wisdom and religion, and that has left records of substantial utility and benevolence, which, when the sage is at rest, will long preserve and sanctify his memory. We likewise frequently caught within our reach of view, the gentle and benignant countenance of the Rev. Dr. Hincks from Belfast. The scientific nobility cut no very great figure; and as for our own Lord Sandon especially, he was as poor amongst the philosophers as he is amongst the senators.

In the section devoted to Statistics there were some startling revelations brought to light on the state of the working classes; and in mere dry and hard numbers, it was shuddering to contemplate an awful amount of crime and suffering. It is likely to become a deeply interesting department of inquiry, and certainly its interest is of a very painful kind; but it is needful to know the state of the disease and its extent, in order to apply a successful remedy.

Liverpool, Sept. 20, 1837.

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#### WHAT IS MAN?—No. VI.

MAN in a natural state, is said to be at enmity against God, hating every thing holy, filled with the most in-

veterate malice, and intensely desirous to destroy the servants of the Lord, and to hurl the Almighty from his throne! Nothing is thought to be so much the natural man's aversion, as religion and heaven! He must be carnal, sensual, devilish! By nature, man is, as some affirm, every thing evil, loathsome, and abominable in the sight of his Maker! And, according to language current among certain theologians, man's nature must be completely changed into something that is not human, ere he can relish divine truth, love goodness, and please God. But what is human nature? Is it the workmanship of that Being who created the universe? Or, is it a thing that has come into existence without his aid, and contrary to his will? If it be the product of unerring wisdom, must it not be good? Evil, it may perpetrate; and so do the wind and rain. But is that evidence of inherent defect? If so, is not every agent in nature inherently defective?

There are insuperable difficulties in the way of supposing, that man, in a natural state, is necessarily inimical to the will of Heaven. A Being of pure holiness and boundless love could will nothing but the good of his creature. If that creature were by his very nature irresistibly opposed to the will of his Creator, he must be naturally averse to his own good; and yet, he must know it too. But if no human beings were possessed of eyes and ears, how could they discover that they were blind and deaf? So, if men were utterly blind, morally and religiously, must it not have been impossible for man to discover this defect? And if a man professes to see that he is blind, does he not convict himself of absurdity? And he who affirms that his moral vision is acute, though in a natural state he was blind, does he not aver that his nature is not now human? And if he is not a natural human being, what is he? He who no longer wears human nature, cannot be a human being. But is it true, that a man who has undergone a change from a carnal to a spiritual state, is not human? Is the most spiritually minded Christian on earth superhuman, or even a whit less human than his neighbour? Is he not much more human than the vilest transgressor? Why else do we pronounce the brutal man inhuman, and the highly moral and religious humane?



A man of ungoverned passions, unfeeling heart, and cruel mind, is said to be without natural affection—an unnatural wretch—more like a demon than a man. And yet, most strange is it, that the lips which have just uttered this decision, very frequently affirm in the same breath, that man is naturally and necessarily every thing that is evil; naturally and necessarily averse from every thing that is good; totally incapable of performing a good deed, or conceiving a good thought. But, if it were natural for man to be intensely vicious, how could his being so be unnatural? Can the same thing be both natural and unnatural? And if it be natural for a man—and every man—to be most immoral, how can it be natural for any man to condemn immorality? Do we ever affirm that it is unnatural for a serpent to poison, or a tiger to kill its prey? The universal condemnation of vice, proves it to be unnatural; and the tribute paid by all men to virtue, demonstrates it to be in perfect accordance with the inherent attributes of humanity.

Men are frequently to be met with, in a state of both ignorance and irreligion, who are nevertheless inoffensive, tender-hearted, and kind. How does it follow, from such cases, that human nature is prone only to iniquity? But the Bible itself teaches in the most explicit terms, that man, in a natural state, is not by his inherent tendency necessarily prone to evil, and at enmity against God. Appeal we from creeds to Paul: “There is,” says he, (1 Cor. xv. 44-46,) “a natural body; and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last man was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.” Adam, then, was created, not in a spiritual state, but a natural. He was made a natural living soul, not a quickening spirit. Yet, Adam has never been supposed to have been corrupt, till after his fall. Depravity and human nature are consequently totally dissimilar things. Human depravity is a misdirection of human nature. But while nature cannot in itself be unnatural, and the unnatural cannot, in its constitution and essence, be natural, and consequently, man, in the simple state of human nature, cannot be inherently depraved, and, by the resistless

impulse of his mind, hateful of God and holiness, Jesus and heaven; yet this by no means invalidates the truth of the declaration, that they who are in the flesh cannot please God, for the carnal mind is enmity against God. Hence, the carnal mind and a natural state, are clearly not synonymous terms. To employ them as such, confuses language, causes mistake, and creates mischief. Envy, strife, and malice, are among the prominent characteristics of a carnal mind. When these reign, the flesh rules. The mind that makes envy its crown, and strife its sceptre, owns no allegiance to the spirit. Between them there can be no sympathy. They are in the relation to each other, of day and night. Where one is, the other cannot come. But as there can be no bigotry, fanaticism, and condemnation of those who differ in opinion, without deep envy and bitter strife, bigots, fanatics, and persecutors must be of a carnal mind, and at enmity against God. Their theological system has depraved their nature. The worship of such religionists is carnal. The prayer of bigotry is dictated by the flesh. Fanaticism fasts for debate and strife. It assails the throne of Heaven with carnal importunities. It dictates to God. It assumes that it is a perfect personification of humility; and, in the attitude of profoundest awe and self-abasement, and amidst confessions of vilest sins and grossest ignorance, ventures to expostulate with Deity, presumes to offer him advice, and dares to give him commands and instructions how to deal with mankind, through time and in eternity. And it always takes it for granted, that God can be neither just nor good, unless he thinks and acts as bigotry desires.

The carnal mind thus drags religion into its own dark dens, and there binds about her frame those heavy fetters which bear the name of creeds and confessions; and having rendered her unable to speak for herself, and even incapable of displaying her own form and features, she is brought forth to light, and exhibited as the untrammelled daughter of Heaven. The words uttered in her name are affirmed to be the words of God. And how large an amount of that which is styled orthodoxy and evangelical religion, is merely the work of the flesh, what tongue can tell!—what numbers can represent! Are not all perse-

cutions for opinion, all anathemas against the votaries of another theological system, the works of the flesh, the results of animal passions? Was it not a carnal mind, an animal spirit, that led one bigot to exclaim in the pulpit, "while such heretics live, I marvel that the thunder of Heaven sleeps"? What, but a fleshly passion could have induced another fanatic to say sourly to his neighbour, "If I find you in heaven, I will turn around and come out"? And, could any thing but low animal propensity have urged a third child of orthodoxy to write and publish the following sentence respecting Sir Isaac Newton, because that great philosopher advocated a system of liberal theology?—"The weakness of his (Newton's) writings on the former subject (theology), furnishes a consolation and a recompense to the rest of mankind for his superiority to them in other respects." Needs this a comment? Oh bigotry! where is thy blush? Now, it is this carnal state, which men term natural. It is this self-debasement, that they call human nature. That which is natural must be right; if not, the author of human nature must be the author of wrong. But, wrong is contrary to human nature; and as such, it is treated even by those whose creed affirms, that by nature man can neither do a good deed nor think a good thought. They punish men for crime. How inconsistent with their theology! How monstrous and unjust, to blame and punish beings for acting naturally! Surely this is not to walk according to the spirit.

The spirit warreth not against nature, but against the lusts of the flesh. The spiritual mind is the antagonist, not of nature, but of the carnal mind: that is, the natural mind perverted, corrupted, and depraved. He who is in a pure state of nature, cannot be carnal. And he who is in a spiritual state, cannot yield to the influences of the flesh. He cannot be angry with his brother on account of dissimilarity of religious sentiment. He is unable to be a bigot. To become a fanatic, he has no desire; and to be a persecutor he wants power. In a spiritual state, man loves and venerates goodness wherever found, and pursues truth whithersoever she may lead. Party enmity, he abhors. Tyranny over conscience, he detests. Even to enemies he longs to do good. His natural powers

are naturally directed by the principles of Christianity. And is it unnatural to have the mind of Christ? Is it contrary to humanity to dwell in love? Is it opposed to man's constitution to imitate the Saviour, worship the Father, and treat the race as brethren? He who walks in the spirit knows, by delightful experience, that the fruit is peace and joy. The carnal man has sunk his nature, but the spiritual man has exalted his. In the former case, human nature is turned downward towards the beasts; in the latter, it is directed upward towards the angels. And if man be made a little lower than the angels, and designed to be lord of mere animals, and master of the animality in his own composition, is it more natural for him to descend and grovel in earth, than to ascend and throw around himself a halo of celestial glory? Who is most a man, the demoralised slave or the exalted moral and religious freeman? To be carnally minded, is misery and death. To be spiritually minded, is enjoyment and life. Man, in a carnal state, is a star fallen from his native sphere. Man, in a spiritual state, is a celestial orb, moving through his allotted course, performing the work assigned, and tending to the grand end for which he was made.

C. C.

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## MONTHLY RECORD.

NOVEMBER 1, 1837.

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THE Scottish Christian Unitarian Association, celebrated their Seventh Anniversary in Glasgow, on Sunday and Monday, September 24 and 25. Individual members and friends were present, from Greenock, Paisley, Saltcoats, Dalry, Helensburgh, Dumbarton, Bonhill, Edinburgh, Dundee, Aberdeen, Girvan, Carluke, Campsie, Davies' Dykes, Carstairs, Hamilton, Beith, Kirkintilloch, &c. &c. In Union-street Chapel, in the forenoon, the Rev. Dr. Carpenter of Bristol, conducted the whole service, and preached to a large congregation, a deeply interesting, admirable, and impressive discourse, on the Christian duty of searching after truth, and its fearless and open profession, from Acts xvii. 11. In the afternoon, the Rev. D. G. Coghill of Dundee, conducted the worship; and the Rev. John Esdaile of Aberdeen, delivered a powerful and eloquent sermon, from 1 Timothy i. 11. In

the evening, Mr. Harris introduced the service; and Dr. Carpenter preached from Acts x. 34, 35. This discourse, fraught with the benevolent spirit of the Gospel, was listened to with breathless attention, by a crowded audience. Its exposure of the evils of exclusive religionism—its beautiful delineation of the consolation, peace, and joy, which Unitarian principles impart to their practical believer, in trouble and in death—evidently excited great interest, and could not fail of making a lasting impression. Five hundred copies of Dr. Carpenter's Letter to Mr. Noel, which forms the first article of the present number of our Magazine, with his Letter to the *Standard* affixed to it, were given away as the people departed from the Chapel.

In Portland-street Chapel, the Rev. D. G. Coghill preached in the forenoon, to a considerable audience, from John xvii. 21. It was a discourse admirably adapted to the occasion, replete with Christian feeling, and benevolent and holy hope. In the afternoon, the Rev. James Forrest, M. A. of Greenock, delivered an excellent, practical, and Christian sermon, from Luke ix. 49, 50. The Rev. R. Jackson introduced the worship in the evening; and Mr. Esdaile preached on the benevolent spirit of Christianity, from Romans xiii. 10.

A social meeting of the members and friends of the Association, was held on Monday afternoon, September 25, in the Assembly-rooms, Ingram-street. It is impossible to give an adequate idea to those who were not present, of the appearance which this, the most beautifully finished hall in Glasgow, exhibited on this interesting occasion. The arrangements were admirable. Five tables extended the entire length of the hall, with a table at the head of the room for the President and a few friends. Vases of flowers decorated the mantle-pieces, and festoons of flowers and evergreens surmounted the chair of the President; the finely painted ceiling, and glittering brilliancy of the chandeliers, adding to and crowning the impressive effect of the scene. The tables were filled—rather more than four hundred and fifty persons being present. When the eye glanced along the lines of cheerful and happy faces which graced this festival of Christian equality and affection, and rested on the enlightened countenances radiant with pleasure and holy hope, listening with rapt attention to all that was uttered, and entering with heartfelt feeling into every aspiration for the onward progress of Christian liberty, truth, benevolence, and virtue, it would have been a sin to doubt of the advancement of humanity, of the triumph of Christian Unitarianism, wherever effort is put forth, and perseverance is combined with energy and zeal. For the general arrangements and an excellent and plentiful repast, the company were indebted to Mr. and Mrs.



McFarlane, of the Temperance Coffee-house, Argyle-street; to some ladies of the Union-street Congregation; and to the kind, and attentive, and admirable manner in which twenty-five of the young men of that congregation executed the arduous duties of Stewards.

At half-past six o'clock, on the motion of Mr. Bryson of Glasgow, seconded by the acclamations of the company, Mr. Harris was called to the Chair, and Mr. Sidney Smith of Edinburgh, was appointed Vice-President. The blessing of the One Infinite Father was implored by the President; and after tea, thanks were offered up by Dr. Carpenter. The Stewards then retired to one of the anti-rooms to enjoy their repast; and Mr. Harris, as Secretary to the Association, read to the meeting, the following Report of the Committee for the past year:—

“The Committee of the Scottish Christian Unitarian Association have great satisfaction and pleasure in meeting their friends and brethren from various portions of their country, on the present occasion, again to bear their united, public, and solemn testimony to those pure and hallowed truths which they have peace and joy in believing—which, in reverence of Christ who has called them to liberty, in gratitude to God who has revealed in the Gospel of Jesus such benignant views of his character and government, they feel impelled unceasingly to advocate and diffuse among their fellow-countrymen and fellow-Christians. After holding the two preceding anniversaries in Edinburgh and Paisley, the Committee have peculiar gratification in presenting their Seventh Annual Report to the present meeting, assembled as it is in Glasgow, under improved and improving circumstances; and of congratulating their fellow-worshippers and coadjutors in the great work of Christian reformation, on the gratifying facts which have during that period occurred, and particularly in the last twelve months, to aid the progress of a cause they consider to be identified with the pure and undefiled religion of the Son of God.

“Taking the objects which the Association was instituted to accomplish, in the order in which they are stated in the Rules, the Committee have continued their correspondence with the friends and professors, the individuals and congregations, united in the belief of the principles of their holy faith, in the 28 Towns and Villages named in the preceding Report; and have much pleasure in the knowledge that that correspondence has in many instances been productive of considerable good—in the hope that it has strengthened many hearts and hands—and that if it has not led, in some cases, to *immediate* public results, it has laid the foundation and prepared the way for future effort. The Committee have also

had the pleasure of opening correspondence with individuals in several places, in which, previously, they had not been aware of the existence of persons friendly to the principles they are associated to promote. Much of this correspondence has in itself considerable interest, and would be listened to with great pleasure by their friends and brethren; but, to detail it at length would occupy too large a portion of time, to abridge it would injure its connexion and diminish its value.

“ In regard to the distribution of Tracts, in vindication and proof of the Scriptural principles maintained by the Association, the Committee have done as much as the limited means at their disposal enabled them to accomplish. At the last annual meeting, the tracts on hand amounted to 837. Soon after it, 250 copies of the Sixth Report, with the resolutions adopted at the Anniversary, and a catalogue of books were printed, and sent to the subscribers and friends of the Association. 1580 copies of various publications have in the course of the year been purchased; 2000 copies of a brief statement of the sentiments of Christian Unitarians have been printed; besides 1000 copies of a Remonstrance to the Rev. John Anderson, Burgher Minister of Helensburgh, occasioned by his bigoted interference in attempting to prevent the preaching of your Secretary in that place; and for 50 copies of an admirable ‘ Discourse on Creeds, their Origin, Authors, and Effects,’ they are indebted to the kindness of its talented and excellent author, the Rev. J. Scott Porter of Belfast. That discourse was occasioned by the successful result of an attempt, on the part of the so-called Orthodox Presbyterians of Ulster, by an appeal to abrogated penal statutes, to deprive the Unitarians of a place of worship, in which, for generations, they and their fathers had worshipped. The Committee are happy to add, that the effect of this nefarious attempt on the part of Dissenters, to deprive their brethren of their property and their rights, has been the erection of a handsome and commodious House of Prayer for their persecuted friends, in which, unmolested by bigoted laws, they may worship their Heavenly Father in spirit and in truth.

“ The total number of books and tracts held by the Association during the year, has been 5517. Of this number, the subscribers have claimed, in accordance with the rule which gives them the power of receiving half of the amount of their respective subscriptions in tracts, 287. There have been sold, to various individuals, 89; given in aid of the Glasgow tract circulation on Sunday evenings, 167; for distribution at the Glasgow Union-street Chapel, to strangers attending the lectures, 400; at Helensburgh and its vicinity, Dumbar-

ten, Greenock, and Paisley, 1000; at the opening of Portland-street Chapel, Glasgow, 2000; and by the Secretary, to friends and inquirers in places previously named, as well as at Girvan, Dundee, Aberdeen, &c. 397; and there are at present on hand 927.

“ The missionary labours sanctioned by the Committee during the past year, have been those of Mr. Stannus to Aberdeen; Mr. Coghill and Mr. Jackson at Carluke; and of the Secretary at Aberdeen and Gareloch-Head. They are happy in knowing that those individuals derived much pleasure and encouragement in their respective efforts; and they trust that good has arisen, and will arise from them, in the greater diffusion of their religious principles. This effect has already, to no inconsiderable extent, been produced by the preaching at Gareloch-Head, aided by the intolerant efforts of the Burgher Minister at Helensburgh to put it down, and the subsequent circulation of the tract containing a statement of the principles of the Unitarian faith. It has led to acquaintance with individuals in that district, who had embraced that faith from the perusal of the Bible only—to the desire of reading Unitarian works—to the reprobation of the spirit of exclusive religionism.

“ Soon after the last Anniversary, the Secretary received from his valued friend and brother, the Rev. John Esdaile of London, his acceptance of the invitation forwarded by him, to undertake the charge of the infant congregation at Aberdeen. It is peculiarly gratifying to the Committee, that the hopes expressed by them in their last Report, have thus so speedily and auspiciously been realised. They congratulate their friends and brethren in that important and influential city, on the happy and honourable connection. Their earnest wishes are for its increased and increasing usefulness and prosperity. They had hoped to have shown more substantially than by good wishes, the deep interest they take in that usefulness and prosperity. The prior claim of Dundee, and the state of their funds, have prevented them this year from doing as they desired to do. They trust their successors in office will have additional means at their disposal, for the accomplishment of this and other important purposes. They rejoice, however, that partly in consequence of representations from your Secretary, the Fellowship Fund and friends of Mill-Hill Chapel, Leeds, have generously contributed, in aid of the Congregation at Aberdeen, £15, and the British and Foreign Unitarian Association, £10.

“ Your Secretary had the pleasure, early in 1837, of addressing a letter of welcome to the Rev. D. G. Coghill of Edinburgh, who, a student for the ministry among the Wesleyan Methodists, had still faithfully and fearlessly pursued his

religious inquiries, with a single eye to truth and duty; and when convinced of the unscriptural nature of the doctrines he was educating to maintain, with conscientious firmness avowed his adoption of the more plain, simple, and beneficent truths of the denomination every where spoken against. With great acceptance, Mr. Coghill preached in Edinburgh, Carlisle, and Glasgow; and has since succeeded Mr. Clarke in the pastoral office to the Congregation at Dundee. The Committee rejoice in learning the promise of usefulness his labours there have already given—a promise which, they question not, will be more than realised in growing usefulness, and the extended and permanent prosperity of the Congregation. In that Congregation, the Committee must ever take a deep and lively interest. It was founded by the generous and disinterested labours of a venerated individual, whose name and memory are dear to every mind which can sympathise with devotedness to duty—which loves to honour the sacrifices offered at the hallowed shrine of civil and religious liberty, the cruelly persecuted and unjustly condemned patriot and Christian—Thomas Fyshe Palmer. Various have been the vicissitudes the little flock have had to undergo. Through all, they have continued unterrified, unsubdued. It is due to their past efforts, it is due to their present consistency, that they should have a more convenient and suitable place to assemble in for prayer and praise than that which they at present occupy. The Committee had hoped, from the statements made last year, that this desirable and indispensable object was in a train for accomplishment; but unavoidable circumstances have, for a season, postponed it. It should, however, be kept steadily in view, and every effort be made for its realization. In the mean time, the success of the cause of Scriptural inquiry, the worship of the Father, and universal charity, depend on retaining the services of their highly valued minister. The great commercial depression which has so fatally visited Dundee especially, having crippled the resources of the Congregation, the Committee, relying with confidence on your approval and support, have voted, in aid of that society, £10. The British and Foreign Unitarian Association have also continued their annual grant to Dundee of £10.

“The Committee have likewise the singular gratification of recording this year another valuable accession to the ranks of Christian liberty in this City, the Rev. R. Jackson, formerly Pastor of the Independent Relief Congregation, and in the opening of the Second Unitarian place of worship in Glasgow. They had great pleasure in manifesting their respect and sympathy for the moral courage and independence evinced by his public avowal of change of religious sentiment,

and his Christian disinterestedness in voluntarily incurring the risk and charge of the place of meeting in Portland-street, by bearing the expense of preparing the place for the comfortable accommodation of the worshippers; and in printing the necessary notices and statements of the religious doctrines therein to be vindicated and enforced. Whilst they regret that the Chapel is not in a better locality, and that the audiences have not been larger, yet, feeling it to be a duty never to despise or to neglect the day of small things, they express their confident persuasion, founded on the knowledge of the history of the various Unitarian societies in Scotland, as well as that of other associations and efforts for the enlightenment and reformation of mankind—that, by patience and perseverance, by promptly embracing every favourable opportunity for the inculcation of Unitarian principles, as well as adopting other rational and Scriptural means for their diffusion—a congregation will in course of time be gathered and established.

“The Committee have had great pleasure in continuing their correspondence with the British and Foreign Unitarian Association; and in receiving renewed proofs of the unabated interest felt by the respected Secretary and Committee of that institution, in the diffusion of Scriptural knowledge, truth, and liberty, in Scotland.

“The Committee beg to direct the attention of the Association to the following Reports, from the societies and individuals in connection with it:—

“*Helensburgh*.—In consequence of a tract, published in the form of a remonstrance to the Rev. J. Anderson, Burgher Minister in Helensburgh, for his bigotry in attempting to prevent Unitarian preaching in this place, having been widely circulated here, the attention of a number of individuals has been drawn to the real principles of Unitarianism, and several have openly avowed their belief in them. One individual, of excellent private character, who had been driven to doubt the divine origin of Christianity, from the absurdities mixed up with the prevailing belief, having perused the Evidences of Christianity by Dr. Channing, and other eminent writers, has avowed his conviction of the truth of Christianity, and that the great principles of that religion are embodied in Christian Unitarianism.

“*Dumbarton*.—The number of avowed Unitarians in this place has been doubled since last meeting. The desire to peruse Unitarian publications has been greatly increased, and the correspondent trusts that they will soon be able to commence and carry on regular Unitarian worship in this town.

“*Lanark, Old and New*.—The desire to peruse Unitarian publications continues, accompanied with a strong wish to



have occasional preaching in the place, and the willingness of the people to co-operate with the Association in supporting the missionaries that may be sent.

“*Dundee*.—The correspondence from this town bears a strong testimony to the valuable services of their pastor, Mr. Coghill. A short course of lectures delivered by him during part of the year, was generally attended by audiences amounting to about 600; and at the last celebration of the Lord’s Supper, a greater number of communicants appeared than on any former occasion. The place of worship, however, is very inconvenient, and a great bar to success; and the building of a new chapel is considered indispensable.

“*Dalry*.—A strong desire manifested to peruse Unitarian publications.

“*Dumblane*.—Similar testimonies received from this place, where a spirit of inquiry has been excited, in consequence of one or two sermons preached by the Secretary.

“*Stirling*.—In this place, where the existence of any Unitarians was quite unknown, it is learned that there are several persons who have been converted to Unitarian principles by the perusal of the Bible only; and they are looking out for a hall, with a view to receiving a preacher.

“*Edinburgh*.—The information from this city is cheering. At the present season of the year, when the population is much thinner than usual, the attendance is large, and the seats better let than ever.

“*Aberdeen*.—Flourishing under the ministry of Mr. Esdaile, there are 135 subscribers to the congregation. A subscription for the erection of a chapel has been begun, and amounts to £160. The plans of the chapel (which is not expected to cost more than £800) are drawn out.

“*Paisley*.—The attendance is improving. An occurrence took place here lately, which shows that Scriptural truth and light will penetrate all denominations, endeavour as they may to bar them out by the trammels of tests and creeds. An excellent young man, one of the best and ablest speakers among the Baptists here, has been excommunicated for embracing Unitarianism three weeks ago. He has now gone to Armagh in Ireland, but it is hoped that he will soon give his able and important services to the promotion of the cause of Christian Unitarianism.

“*Kilmarnock*.—In this place, with the exception of three individuals, all the persons who had embraced Unitarianism had been dismissed from their employment, and obliged to leave the town, though some of them were the best workmen that could be found in their occupation. But a more cheering statement remains to be made. The bigoted exclusion of Dr. Bowring from the representation of that town, has

prompted many persons to inquire what Unitarianism really is, and his admirable character, as well as his numerous services to the town, have led many to think more highly of a system which has produced such a man. The correspondent has also great pleasure in stating, that the valuable pamphlet published by Dr. Robert Dick of Glasgow, has been read with great avidity in Kilmarnock, and produced the most salutary results. One consequence has been, that many respectable individuals in the United Secession Church have called upon their minister, and requested him, as a great Christian duty, to have free communion in his congregation.

"*Hamilton*.—The Unitarians express a strong desire to have occasional preaching.

"*Carlisle*.—At the last celebration of the Lord's Supper here, there sat down 54 communicants.

"*Dunfermline*.—Friends continue to assemble in a small room on Sundays. Bigotry decreasing, and earnest desire expressed for occasional ministerial visits.

"*Greenock*.—The members steadily attending the services of Mr. Forrest.

"*Glasgow*.—During the last year, 98 additional sittings have been let in the chapel. The Sunday school has again been commenced, for the education of the children of parents of all denominations. Reading, writing, and arithmetic is also taught to 135 children on the Thursday evenings, the great majority of whom belong to parents not professing Unitarianism. Communicants, 250.

"The following is the Report of the Treasurer:—

*Dr.*

1836-7—Sept. 11, 12.

|                                            |   |     |    |   |
|--------------------------------------------|---|-----|----|---|
| Collections at the Anniversary, Edinburgh, | - | £12 | 19 | 6 |
| Annual Subscriptions and Donations:        |   |     |    |   |
| Dalry,                                     | - | 0   | 5  | 0 |
| Davies Dykes,                              | - | 0   | 5  | 0 |
| Saltcoats,                                 | - | 0   | 10 | 0 |
| Old-Lanark,                                | - | 0   | 10 | 0 |
| Dundee,                                    | - | 0   | 12 | 6 |
| Paisley,                                   | - | 0   | 14 | 0 |
| Aberdeen,                                  | - | 1   | 5  | 0 |
| Dumbarton,                                 | - | 1   | 12 | 6 |
| Carlisle,                                  | - | 3   | 2  | 6 |
| Edinburgh,                                 | - | 9   | 5  | 0 |
| Glasgow,                                   | - | 13  | 18 | 6 |
| Rev. H. Giles, Liverpool,                  | - | 0   | 10 | 0 |
| A. Macdonald, Royston,                     | - | 0   | 10 | 6 |
| J. Martineau, Liverpool,                   | - | 1   | 0  | 0 |
| Tracts sold,                               | - | 1   | 3  | 8 |

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£48 3 8

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1836-7—Sept. 11, 12.

|                                                                      | Cr.        |
|----------------------------------------------------------------------|------------|
| Balance against Association, at the last Anniversary,                | £1 5 10½   |
| Expenses attending Anniversary Meeting in Edinburgh,                 | 16 15 6    |
| Missionary Expenses: Messrs. Stannus, Coghill, Jackson, and Harris,  | 7 7 0      |
| Books and Tracts purchased,                                          | 9 15 4     |
| Printing Report and Remonstrance,                                    | 3 13 0     |
| Expenses connected with the opening of Portland-st. Chapel, Glasgow, | 4 0 7      |
| Postages, Carriage of Parcels, &c.                                   | 2 16 7     |
| Donation to Dundee Congregation,                                     | 10 0 0     |
|                                                                      | <hr/>      |
| Income,                                                              | £55 13 10½ |
|                                                                      | 48 3 8     |
|                                                                      | <hr/>      |
| Balance against the Association,                                     | 7 10 2½    |
|                                                                      | <hr/>      |
| Arrears of Subscriptions due,                                        | £2 17 0    |

Glasgow, Sept. 22, 1837,

Examined and found correct,—W. B. CUMMING.  
WILLIAM RAE.

“In resigning their stewardship, the Committee would not discharge their duty to themselves and the Association, did they not impress on the minds of their friends and brethren, the absolute necessity of increased and unremitted exertions in the great work which has been given them to do. The fields are truly white unto the harvest; but the labourers are too few, and the means of employing others are not provided. It is heart-depressing to the Committee, to receive applications for aid, which they cannot give; to hear of opportunities of spreading the truth they love, which they cannot embrace; to know that preaching and books would *both* be acceptable and useful, and yet be unable to send forth either the audible or the silent missionaries of the salvation and benevolence of the Gospel. Brethren, these things ought not so to be. The friends of pure and undefiled Christianity have the remedy in their own power, and the Committee cannot doubt that that remedy will be ensured. Were every individual, male and female, who has embraced and professed the principles which they feel, from blessed experience, cheer, elevate, and expand their spirits, to devote a *single penny*, in *each week*, for the purpose of vindicating and diffusing the faith, hope, and charity they themselves rejoice in,—there would be a noble replenishing of the at present exhausted treasury. The contributions of one thousand such subscribers, would produce £216 : 13s. 4d. in one year. The Committee are well aware, that in the towns where congregations are already formed, constant effort is needed, to maintain the struggle in which they are engaged with prejudice, error, and vice. Some of these, however, already do much for the Association, and are prepared to do more. The friends in

the country, isolated or collected, must engage with ardour and devotedness in this effort, if they expect finally to succeed in obtaining ministerial services themselves, or in diffusing around them, and in introducing into other districts, a knowledge of the truth as it is in Jesus. Let not the interest of this Anniversary die with the occasion which called it forth. Let not a month, a week, pass over, without these efforts being begun. Let communications be made to the Committee at this time to be appointed, that such efforts are making; and the members and friends of the Association may rejoice in the assured confidence, that that Committee will employ the means placed at their disposal, to the furtherance of Christian freedom and charity, the enlightenment and virtue of their fellow-creatures, and the advancement, through Christ Jesus, of the glory of the One Infinite and Benignant Father."

The Stewards having furnished the tables with a plentiful supply of fruit of various kinds and negus,

Mr. Harris then rose; and, after one or two observations, said, For the first time in his life he addressed a company living under the Government of a Queen. He rejoiced in this for two reasons; first, because he trusted never more would his ears be injured, by hearing that cry that had so often broken up the peace of the community, separated families and neighbourhoods, and been the cause of every evil work—the cry of "Church and King." Church and Queen did not come so trippingly off the tongue; and, if they must hear that cry, he hoped that more genial influences might arise from the one connection than from the other. He rejoiced, in the second place, because he and they held the innocency of human nature, the guileless simplicity and generosity of youth; and therefore it was, that though he had always placed implicit confidence in that injunction of the Bible—"Put not your trust in Princes"—yet, from the manner in which their youthful Sovereign had been educated, he did indulge proud hope for the future. Believing that those sentiments would find an echo in their hearts, he now proposed to them—"The Queen; may the principles of her Government enthrone her in the affections of the people, and may her reign promote the increased and increasing improvement, liberty, and happiness of the entire community."

The Rev. J. Forrest of Greenock, in congratulating the Association on the valuable accessions made to their ranks in the past year, made some very just and useful general remarks on the great principles of congregational rights and duties, and Christian freedom; and moved the following resolution, which, being seconded by Mr. Calder of Davies' Dykes, was put to the meeting by the President; and, as

well as the various resolutions hereafter to be recorded, was unanimously adopted.

“That the Report now read be approved and adopted, and the following persons in Glasgow be requested to act as the Committee of the Association for the ensuing year:—

|                                                     |                  |
|-----------------------------------------------------|------------------|
| Rev. George Harris, <i>Treasurer and Secretary.</i> |                  |
| Mr. J. B. Anderson.                                 | Rev. R. Jackson. |
| Bryson.                                             | Mr. Newton.      |
| Couper.                                             | Rae.             |
| Cumming.                                            | Watson.”         |
| Dunlop.                                             |                  |

Mr. Harris then gave—“The Scottish Christian Unitarian Association; success to its efforts, and those of the congregations and individuals connected with it—for the removal of ignorance, error, bigotry, and vice; and the promotion of truth, virtue, benevolence, and peace; our hearty welcome to our friend and brother, the Rev. R. Jackson, as a fellow-labourer in this great and important work.”

Mr. Jackson, in an able speech, returned his acknowledgments for himself and the Association. He deserved no thanks for the course he had pursued, having only performed a duty rendered imperative by the dictates of illuminated reason, enlightened conscience, scriptural injunction, and moral obligation. Mr. Jackson then proceeded to show the nature of the great and glorious work in which they were engaged—a work, having for its object to honour the Great God, the Supreme, Universal, and Eternal Father of the human family; to spread over the world a knowledge of His name; to make known the high and holy character, and the sacred authority and heaven-born doctrines of their Lord and Saviour Jesus Christ—not at the expense of the Father’s honour, and beneficence, and love—but in proper unison with his sacred appointment and divine destination, who came to do not his own will, but the will of Him that sent him. After pointing out the vast importance of this work, and the position which it was their duty to occupy in furtherance of the cause of pure, unmingled, unsophisticated truth, and the ardour and devotion which it became them to manifest in its promulgation and defence, Mr. Jackson again thanked the meeting for the warm and cordial welcome which he had received among them.

Mr. Harris proposed—“The birthright of man, his dearest privilege, his freehold of rejoicing—Civil and Religious Liberty.”

The Rev. D. G. Coghill of Dundee moved the following resolution:—

“That the Members of this Association gratefully adore



the Father of Mercies, for the continued progress of the great and holy cause they are united to promote; whilst they deplore the ignorance and bigotry which lead to the incessant and virulent attacks on principles they esteem honourable to God and ennobling to man, they rely with confidence on the promises of Heaven, that truth, freedom, and righteousness shall finally triumph over every opposition—and would practically remember, that that triumph can only be secured by God's blessing on human agency in the exposure of error, the vindication of right, and the practice of virtue."

In the course of his speech, Mr. Coghill represented Unitarianism as a system having a natural tendency to banish sin and wickedness from the world, and to breathe into the human soul the love of all that was pure, virtuous, or heavenly. The views which it embraced, the principles which it imposed, and the prospects that it revealed, could be no sooner received by the enlightened mind than they must, as it were, become a part of its being, calling forth every high principle, overlooking every thought, binding every affection, and altogether tending to produce a refined and exalted character. After some observations in further illustration of this remark, Mr. C. said he would refer to one point which seemed to him to embody the highest, the peculiar advantage of Christian Unitarianism. Without calling forth an unmeaning enthusiasm, it sought to preserve that connection of religious knowledge and religious feeling, which was the best foundation of a well-balanced religious character. The views which it embraced of God, regarding him as a being whose moral perfections constituted his highest glory, and the views which it gave of immortality, looking on it not as a mere deliverance from threatened danger, but as a state in which they would be constantly advancing in moral and intellectual attainments, it led them at once to think what was the great aim of their being, but to conform their character to Him who was the height of all perfection, and distinctly to perceive what was the best preparative for the future—the unceasing cultivation of those powers and principles of the mind, which were intended eternally to progress. Unitarianism was thus a system which did violence to no known or settled law of nature, but existed in unison and harmony with all. Having dwelt at some length upon this view, Mr. C. proceeded to point out the encouragements which they had, to go on in promoting the great cause in which they were engaged. The difficulties which had obstructed the progress of science in former ages, he instanced as somewhat parallel to the difficulties which still lay in the way of the advancement of Scriptural religion; but truth, he observed, would soon, by its almighty energy, disperse every error.

Mr. Dunlop of Paisley seconded the resolution in an able speech, and pointed out the many encouraging circumstances which presented themselves in the condition of Unitarianism throughout the world at the present day. He referred to the fact that there exist 2500 Unitarian Churches in America—to the proud position they occupied in France; Germany, he observed, was deluged with liberal opinions; in Prussia, the principles of Unitarianism had made great progress; and the little republic of Geneva was again foremost in the cause of religious reformation; England was putting forth her strength; Ireland had unfurled the standard of religious liberty; and our own cautious countrymen were slowly, but surely, opening their eyes to the rays of divine truth. In the conclusion of his address, Mr. Dunlop referred to all the various machinery now in motion for enlightening and instructing mankind, as so many causes in operation, which must ultimately be the means of securing the triumph of Unitarianism. Every society for educating the people, was on their side, every literary—every mechanics' institution—every scientific institution that was established, was working for Unitarianism; and, above all, the Bible societies of the country were pioneering the way for the success of Unitarian principles.

Mr. Neil of Edinburgh, after a very high but most merited eulogium on the public and private character of the Rev. Dr. Carpenter of Bristol, in which he beautifully introduced the mention of several of Dr. Carpenter's publications, and particularly his work on the "Harmony of the Gospels," moved,

"That this Association gladly welcome amongst them their esteemed friend and coadjutor in the sacred work of Christian reformation, the Rev. Dr. Carpenter. Instructed by his admirable writings, and animated by his benevolent example, they would ever profess what they believe to be the truth, in the spirit of love; they have the highest satisfaction, in tendering to him, personally, their cordial thanks, for his indefatigable labours for the education and moral improvement of his fellow-beings—his lucid statements of Scriptural truth—his exposure of the calumnies and misrepresentations heaped upon the righteous dead—his unanswerable proofs of the essential unity and benignity of God our Father; they present their grateful acknowledgments, for his valuable services at the present anniversary; and their heart's desire and prayer is, that God may continue to aid and crown his efforts for righteousness, truth, freedom, and charity."

Mr. Hedderwick of Glasgow having seconded the resolution, Mr. Harris put it, amidst the acclamations of the meeting; and amidst repeated cheering, addressing Dr. Carpenter, offered him the heartfelt thanks of the assembly, and gave him the right hand of fellowship.

The cheering was renewed, when Dr. Carpenter rose to address the company. Having returned his acknowledgments, expressed the delight he had experienced in witnessing all he had witnessed since he came to Glasgow—the crowded audiences of yesterday—the glorious scene now before him—the perfect order and admirable manner in which the young men had so kindly contributed to the comfort and happiness of the company that evening; and having instanced, by various statements of facts, the deep interest which he and his congregation had always taken in the promotion of the Unitarian cause in Glasgow, Dr. Carpenter proceeded, in a very beautiful address, to lay down, for the guidance of his audience, some simple but effective rules of action—encouraged them perseveringly to go forward in the good work in which they were embarked, undaunted by difficulties; and they might rest assured that the fruits of their exertions would in due time appear. To the female part of the audience, in particular, he pointed out the vast effects which their conduct and training would have upon the mind of youth, in teaching them to venerate and love the great Father of all, and to follow implicitly the unerring rules he had laid down for their guidance through life. He had been reminded by the sentiment expressed by the President, as to the old cry of “Church and King,” of an instance of what even a weak woman could do. In the celebrated riots at Birmingham, when the chapels of Dissenters and the houses of Dissenters were, night after night, and day after day, demolished by an ignorant and infuriated mob; when even the magistrates encouraged them in their excesses; and when Dissenters—shame upon their craven hearts!—wrote over their doors the words “Church and King”—words which, so far as Dissenters were concerned, were a falsehood,—in this state of matters, it was a female who boldly went, and with a sponge washed from the doors of these persons the glaring falsehood. That female was his sister-in-law; and when they read the well-known hymn, beginning—

“ See how he loved, exclaim’d the Jews,  
When Jesus o’er his Lazarus wept,”

they would hereafter reflect, that the individual who wrote that hymn, was the female who so boldly erased the lie from the doors of the Dissenters of Birmingham. No woman was so weak, but that she could do much for the promotion of truth; and among those whom he saw around him, he trusted much of the spirit of genuine love for the truth of God was to be found.

Mr. Harris then proposed—“The Memory of Thomas Fyshe Palmer, one of the earliest advocates of Christian

Unitarianism in Scotland, and our other departed friends;" the whole assembly rising to do honour to the sentiment.

The Rev. John Esdaile of Aberdeen moved, and Mr. Sidney Smith of Edinburgh seconded, the following resolution, in addresses we regret our inability to record:—

"That this Association, believing the enlightenment of the national mind to be a necessary preparation for the adoption of the religious principles they hold to be in consonance with nature, reason, and Christianity, and to be essential, also, to the developement of the true dignity and happiness of man,—rejoice in the increasing desire, and the additional means provided for the education of the people; though they regret that in many cases it is shackled by sectarian prejudice, and employed as the instrument of a party, yet, deeming knowledge, however imperfect, to be a blessing, and the basis of all future improvement, they hail the extension of education as the harbinger of liberality, virtue, and happiness."

Mr. Harris read to the meeting, a beautifully affecting letter from the Rev. B. T. Stannus of Edinburgh, alleging the severe and dangerous illness of one of his children, as the cause of his absence; and proposed "Our friend and brother, the Rev. B. T. Stannus—our sympathy in the melancholy cause which prevents his attendance; may the hopes of the Gospel sustain and comfort him in the hour of trouble—may lacerated parental feelings be soothed and cheered by unswerving trust in the Infinite Father, who afflicts only to improve and bless his children."

Mr. Harris then read the resolution Mr. Stannus was to have proposed:—

"That, acknowledging only one Master in religion, Jesus Christ the righteous, this Association look on the enforcement of human standards of faith, whether by Churchman or Dissenter, as an infringement of the principles of Protestantism, and an outrage on the liberties of the freedmen of Christ Jesus; and they call on their fellow-Christians, of all denominations, to follow their example, in adhering to the Bible only as their Confession of Faith—in exercising the right of individual judgment on its contents, and in thus standing fast in the liberty wherewith Christ has made his disciples free."

Mr. Davidson of Glasgow moved, and Mr. Miller of Glasgow seconded, in brief but excellent addresses, the following resolution:—

"That, valuing the great doctrines of the Fatherly character of God and the brotherhood of man, chiefly on account of their influence on personal and social improvement, morality, and happiness, this Association rejoice in the melioration which is taking place in the Criminal Code of Great Britain—seeing in that melioration, an approximation to the

benevolent spirit of the Gospel, a practical adoption of the principles of the faith they glory in professing, and a humble imitation of the conduct of the All Good, who desires not the *death* of a sinner, but had rather he would turn from his wickedness and live."

Mr. Harris, in consequence of the lateness of the hour, read the following sentiment and resolutions continuously, regretting that the time would not allow the individuals addressing them, who he had hoped would have spoken, and whose remarks he was certain they would have listened to with pleasure and instruction:—"Our Christian brethren of all denominations;" "Our warmest acknowledgments to our respected friends and advocates, Messrs. Esdaile, Coghill, and Forrest—success to their labours, and prosperity and happiness to the congregations to which they minister;" "Our female Unitarian friends."

"That this Association have cause for continued thankfulness, notwithstanding statements industriously circulated to the contrary, in the increasing dissemination and profession of the principles of Christian Unitarianism in the United States of North America—the number of Churches by whom the doctrine of the Trinity has been discarded being upwards of two thousand five hundred. Whilst gladly bidding them God speed, they would express their earnest hope, that their American Unitarian brethren will see it to be their imperative duty to aid the labours and writings of May, Channing, and Adams, in practically giving effect to that system of faith, which, like the Christianity with which they consider it identified, teaches that God has made of one blood all nations, and rejoices to give liberty to the captive, and to break every yoke."

It was then moved by Dr. Carpenter, and seconded by Mr. Esdaile—the whole company rising up, and loudly cheering,

"That the Members of the Association gladly avail themselves of the opportunity afforded them by the ordinary forms of social assemblies, in offering their thanks to the President for his conduct in the Chair, to convey to the Rev. George Harris their deep sense of the valuable services which it has been the object of his life to render to the cause of truth, liberty, and Christian benevolence; that, while they admire the exemplification he has afforded of a zeal according to knowledge, and an enthusiasm which has ever been tempered by charity, they rejoice in the belief that his prudence has never compromised his principles, and that he has never lost faith in justice and betaken himself to expediency; but that having had full trust in the promise, he fearlessly cast his bread upon the waters, and after many days found it con-



verted into manna from heaven, resting in the eddy of that stream of which when the traveller has partaken he has never thirsted again; that they cordially wish the success with which his labours have been encouraged, crowned with signal triumph; and that under the influence of his spirit and example, witnesses to the truth may increase, in proportion to the justice of the cause which has been so successfully advanced by his zeal and talents."

Mr. Harris having replied at considerable length; and having given out a hymn, which was sung by the company, closed the proceedings with the Lord's Prayer and a benediction.

[For portions of the preceding account, the readers are indebted to the editor of the *Glasgow Argus*, who, as well as the conductor of the *Glasgow Chronicle*, kindly sent a reporter; and in which, as also in the *Scots Times*, *Reformers' Gazette*, *New Liberator*, and the *Scotsman* newspapers, notices of the meeting were given.]

*Opening of the New Presbyterian Chapel, Bury, Lancashire.*—The New Presbyterian Chapel, Bury, Lancashire, was opened on Sunday, September 10. Three excellent and eloquent sermons, breathing the genuine spirit of Christianity, were preached on the occasion: those in the morning and evening, by the Rev. T. Madge of London; that in the afternoon, by the Rev. J. G. Robberds of Manchester. The devotional service in the morning was opened by the Rev. Franklin Howorth, the minister of the congregation. The chapel is a large and commodious structure, very plain, but also very neat. It is capable of containing about eight hundred persons: and was crowded even to the aisles and the vestry. The collections amounted to £134 : 19s. which sum has been increased by donations to nearly £150. It is gratifying to reflect, that although the present edifice was set out, only a few short months ago, on a scale which was thought sufficiently large for the accommodation of the congregation for many years, every pew is taken, and more are wanted. The old chapel was erected in 1719, and has become so dilapidated that nothing less than a thorough and very expensive reparation could have kept it at all fit for use. On the following evening, the congregation held a social meeting in the school-room belonging to the chapel, where about five hundred people sat down to tea and a cold collation. The arrangements were admirable, and so complete, that the company, though so numerous, were served without any bustle or confusion. To the ladies and gentlemen (particularly the former) who undertook the management, the greatest credit is due, for the order and regularity

of their arrangements. After tea, eloquent addresses employed the time both delightfully and profitably. The principal speakers were, the Chairman (Edmund Grundy, Esq. of the Wylde), Revds. T. Madge, J. G. Robberds, F. Howorth, J. R. Beard, and — Heaviside of Rochdale; John Grundy, Jun. Robert Heywood (of Bolton), and G. R. Greenhow, Esqrs. The company separated about nine o'clock, having first sung a hymn, written for the occasion by the Rev. W. Gaskell of Manchester, and joined in a prayer offered up by the Rev. F. Howorth.

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*Remonstrant Presbyterian Church, Crumlin.*—On Sunday, the 17th September, the New Meeting-House erected by the Remonstrant Congregation of Crumlin, was opened for public worship, by the Rev. Dr. Montgomery. Notwithstanding the unfavourable appearance of the morning, the people began to assemble at an early hour, from the various districts surrounding the village; and when the time appointed for commencing the service had arrived, the house was crowded in every part by a numerous and highly respectable audience. On this interesting occasion, the gifted preacher addressed the congregation in his own dignified and eloquent style; and we never witnessed a more attentive or delighted assembly, as he went on to state and defend, in a discourse of two hours' length, the "pure and undefiled" doctrines of the religion of Jesus Christ. The members of this worshipping society are under deep obligations to Dr. Montgomery, for the anxiety which he has always evinced to promote their religious interests; and his services on this late occasion will be held in grateful remembrance. Whilst his sermon embraced almost all the doctrines peculiar to Unitarian Christianity, it was admirably adapted at the same time to disarm prejudice and smooth down religious asperity.

This is the great work to which the Unitarian minister should especially devote himself, at a time when religion is made the bane and terror of social life,—the destroyer of every kind and generous feeling,—the source of the most unhallowed jealousies. It was peculiarly gratifying, therefore, to mark the good results produced by this truly evangelical discourse, upon people assembled from various other churches, as they listened to the Preacher's voice—

“At every moment soften'd in its course  
By tenderness of heart; and as they saw his eye,  
Even like an altar lit by fire from Heaven,  
Kindle before them.”

After the service, a collection was taken up to assist in defraying the debt incurred by the erection of the Meeting-House, which, including donations and the sale of tickets, amounted to the large sum of £177 : 6s. 4d.

## WHAT IS MAN?—No. VII.

LOST is the labour expended on the preceding investigation, unless sound and legitimate inferences respecting the future destiny of man may be drawn from the premises and principles which have passed under our view. If the facts and reasonings drawn together by the question under discussion, sternly refuse to bear testimony that man is made for immortality, they are utterly void of use or worth, and let them be dismissed as impostors daring, gross, and foul. If, for aught that can be learned to the contrary, man is, by his nature and constitution, designed to eat, and drink, and suffer, and enjoy, and hope, and fear, for the brief moment, pompously styled human existence, and then sink as a snowflake upon the surging ocean to be dissolved for ever, man must, truly and sadly, be of the earth, earthy; and let him eat and drink, and in all things act as he lists, for to-morrow he dies, drops into never-ending oblivion, is utterly annihilated in body and mind. But if the best part of man, the spirit that is in him, is meant to exist without end, and to realise ever-growing bliss, in a world peopled by pure and exalted intelligences, and lighted and warmed by the love of Jehovah, then there is a higher and nobler work for man upon the earth, than merely feeding and clothing that body—that compound of gases and metals, which is so soon to be again, what erst it was, inanimate and inorganic matter. Be it admitted, that the grave is the mere receptacle of the outward man, until a divine energy shall arouse and inspire the dormant principles of a never-dying being; own that death, being the agent of God for infinite good, must be an unerring guide to an immortal state; grant that the darkness of the tomb is only a transient cloud hung between the valleys of earth and the dome of heaven, and that corruption and worms are powers prepared by Providence, for changing mortality into that which perisheth not; and confess that the present life stands in the same relation to a future existence, as infancy to maturity; that man begins on earth a career which is to run beyond the goal to which creation tends, and leave time itself an invisible speck in the boundless past; and that the human mind springs from undefined and untangible shadows, and advances into

light, only to mature its nature and gather strength, to seize on that knowledge, virtue, and peace, which shall ripen it for eternity; then the one all-engrossing idea that should penetrate and fill and actuate the soul, ought to be the idea of its own importance and worth. This should be present in joy, and not absent in trouble. In sickness and health it should still be there; and if it be ever present to the mind, in all its glory and power, it will constantly stimulate man to lavish all his best exertions on training his soul for its future abode.

Come we, then, to the leading proofs that man is made for immortality; and here, let nothing be stated but facts. In the examination of man's state in infancy and maturity, in ignorance and knowledge, it was found, that from a deeper imbecility than that of any other earthly creature, man ascends to an intellectual strength that exceeds the mental power of even the half-reasoning elephant, as Samson's excelled that of an infant; and spreads out a moral energy which blazes over the twinklings of mere brute minds, as the sun outshines the stars. The lower orders of creation evince not that self-acting power which is displayed by man. As our sighs and moans over the earthquake and volcano, are recognitions of the workings of puissant agents in the bowels of the globe, so the deep regret that stands bending in horror over the moral convulsions that ever and anon shake the social world to its centre, is a resistless proof that the mental faculties which contain this expansive and destructive force, must have been constituted for great and exalted uses. It is not like animal life and power; it must be something greater, higher, and more enduring.

Another fact in view is, man is capacitated for resisting temptation to evil, and choosing virtue amidst an encircling phalanx of vice, man may rise to spirituality from amidst a mass of agencies merely animal. And even supposing that supernatural influences are shed over the mind, when it is transformed from a carnal to a spiritual condition; yet, the mental principle must be naturally such as those influences can affect. Never was an irrational being exalted to a spiritual state. Never did the most genial showers, and vivifying sunbeams, call forth from the barren rock an abundant harvest. Never were

beasts and birds invited to turn from evil, and fight the good fight, and lay hold on eternal life. And why? simply because they are not endowed with moral freedom. They can neither debase nor exalt their nature; they possess no self-directing principle by which their animal mind may be controlled, purified, and ennobled. They can neither bury themselves under a self-raised mountain of iniquity, nor place themselves on a heaven-piercing pinnacle of virtue and glory, of their own rearing. They cannot plunge into an ocean of transgression, and soar into the heaven of goodness; these are the attributes of humanity. If man can yield to temptation, he can also overcome. And when a series of victories over vice, has, by man's internal moral energy, been achieved, proof positive has been given that the composition of the human mind is not wholly of the earth, and for the earth. True, it can destroy. Often, alas! too often does it lay prostrate in the dust every noble principle of its nature, casting away every adorning of the heart, overturning every moral bulwark of the soul, and razing the very foundations of excellence and love. But the same power can rear a structure of piety, whose base shall be in the inmost soul, and whose top shall reach to heaven. A being possessed of such power is made for immortality.

A third evidence of man's future destiny, is found in the fact, that by the mental energies of man, the propensities of lower animals are disciplined and directed. These creatures look up to man as a superior being; they lighten his labour, and minister to his comfort; they cheer his loneliness, and brighten the joys of his home; they go and come at his word, his look; under his hand and tuition, their habits, dispositions, and almost their very natures are remodelled. But no mere animal can educate itself, nor even convey to another of its kind what it has learned of man. Yet, man can educate himself and them, and therefore he is not of them, but above them, and will not, like them, mingle his spirit with earth. No, man is made for immortality.

Another fact which stands forth a good witness in this momentous case, is, that man possesses natural religious feelings, which long for, and point to futurity. Futile is the attempt to resolve all sentiments of religion into



habit, custom, or superstition. Without appropriate faculties, man could entertain no religious ideas. No notion of God, and a future life, was ever traced in the mind of the most sagacious individual among brutes. And without inherent religious powers, man must have been as the beasts. Like them, he would then have been impervious to the poisoned shafts of the theological impostor; but like them, too, he would have been insensible to the moral music of the true messenger of God. In vain would Jesus have placed his doctrines in the view of man, if there had been no visual organ by which things unseen by the bodily eye are perceived. What sublime scenery is to the blind, and exquisite music to the deaf, that would the religion of Christ and endless bliss be, to him whose soul was utterly void of natural energies, that may be awakened to devotion and pious love. Man is naturally a religious being, he must and will have a religion, either false or true, and therefore man is made for immortality—for immortality alone can fully meet his wants, and suit his nature.

A fourth fact, evincing the destiny of man, is, that he is endowed with power to trace out a Great First Cause. For this power to have been evolved by a mind all earthly, would have been for a mustard-seed to produce a mountain. The cause-seeking power in man, aspires to the Creator, and must have been designed to enjoy Him for ever.

A fifth fact is, man can create. He originates new ideas or invents, and thus images forth fairly, though faintly, an attribute of Heaven. The bee, the beaver, the bird can fashion, but not create; they cannot originate a new idea, and improve their work. Man alone can make improvements, because he alone among earthly beings can create. Surely, a power that can create, will not itself be destroyed!

A being possessed of self-directing power, able to resist temptation, capacitated for swaying inferior beings, having within him natural religious feelings, holding energies that ascend to the Cause of all causes, and even privileged to create, must have been constituted for a future existence. Were such a creature made only to live a moment and die for ever, no analogy would he bear to any other

product of boundless goodness, wisdom, and power. But humanity is not to be annihilated by death; if it were, the Creator would have made man in vain, and given him reason, religious sentiments, hope, wonder, and ideality, and addressed these, by Christ Jesus, for nought. Infinite Wisdom cannot have so erred. Man must be made for immortality, and his proper employment, his interest, his highest wisdom, his bliss, is to live and act, and carefully prepare for the never-dying glory, to which, by his constitution and the Revelations of Heaven, he is called.

H. C. C.

## SIMPLE THOUGHTS ON GENESIS.

### CHAP. VII.

WITHOUT faith (says the author of the Epistle to the Hebrews) it is impossible to please God. Great must have been that faith, which, for six hundred years, enabled Noah, the preacher of righteousness, to walk erect in the midst of a crooked and perverse generation, and to stand against the tide of a daily increasing depravity, and thus condemn the world by his blameless and godly life. Such is the effect of that faith in God, that not alone assents with the *understanding* to his existence, but with the *heart* receives Him as the *rewarder of those who diligently seek Him*. It would be interesting to know more particulars of this favoured family, while making their abode in the floating ark, and looking on the dreary waste of waters. Were they all of one heart and of one soul? Were the women pious as the men? Did any, while witnessing the awful destruction of the many, secretly mourn some relation or connexion amongst the perishing, unbelieving, and hardened multitude, to whom God's warnings had been sent in vain? Did they pass much of their time in prayer and prostration of heart? Did their election leave room for pride, or did their bosoms swell with gratitude for having been preserved from the universal contagion of sin, and its end, destruction? These are matters which might employ our musings, at least as profitably as many speculations in which we indulge.

Though we cannot solve these, or the like questions, we may at least learn from this chapter, this one truth of

universal application, *viz.* that those who love and fear the Lord, shall never be overwhelmed by the waters of affliction, as are the worldly, but shall calmly float on the sea of trouble in their ark of rest, till the spirit, descending like a dove, shall lighten upon them, and the olive-branch of peace restore their souls. Surely in the floods of great waters, they shall not come nigh thee! Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God!

#### CHAP. VIII.

The happy hour is come—God has remembered Noah, and every living thing, and the *cattle* that was with him in the ark. He has made the *winds his messengers* over the saturated earth, and the ark rests upon Mount Ararat. Forty days after the mountain-tops have become visible, Noah sends forth his dove, who, with her olive-branch, has ever since been deemed the herald of peace and joy.

We still behold in Noah, an emblem of the godly man in affliction; whilst the waters surrounded him, his whole trust was in God, and when they were removed his first act was praise. We should take a lesson here; how oft, in the anguish of our hearts, do we cast our care on the Lord, whilst the burden is too great for us to bear; presently it is removed, we rejoice with great joy. Our lips, perhaps, give praise, but where is the penetrated, prostrate *spirit*, that lingers in the presence of the Lord, that is ready to exclaim, *I will not go until thou bless me*, which, whilst it adores the Giver of the gift, feels deeply its unworthiness to receive.

The Lord has accepted the offer of the Patriarch, and declares He will not again curse the *ground* for man's sake. A reason is subjoined which might appear an argument on the contrary side, *For the imaginations of man's heart are evil from his youth*. But God, having made manifest to all nations, present and to come, his power to punish the wicked, and to separate the wheat from the chaff, now resolves to let both grow together to the harvest, thus letting mercy rejoice against judgment. This is a truth in every chapter of our Bibles. Where, then, I repeat, are the curses that some sects delight to dwell upon; but one curse alone prevails, and with that we visit ourselves—the power of indulged passion, the dominion of a favourite sin.

## CHAP. IX.

The opening of this chapter also records blessings, and none are condemned but the wicked. And here the Maker of us all, as if to prove, that, notwithstanding He had seen it necessary to purge the earth of its corrupted inhabitants, deemed not human life a light thing, denounces a deep and solemn judgment against all who should take the life of man, and declares, *by man shall his blood be shed*. Is this a commandment from God to slay the murderer? It has, I believe, generally been so regarded; *by man* is not added in the *Latin Vulgate*. I know not on what authority it is omitted, not being learned, and being capable of but *simple thoughts*; but of this I feel assured, and have often heard it remarked, that the crowd who witness an execution in our day, generally go away more hardened than they came, and surely, if punishment is designed to make men better, that end cannot be as well accomplished by cutting off the days of a sinner, as it might be by dooming him to solitary confinement, and bitter self-communion.

Thanks be to our God who has set his bow in the heavens, that we may not be in perpetual fear of his power, but rather in perpetual remembrance of his mercy. And thus, when we look upon the *arch of hope* resting on the bosom of a cloud, we may faithfully trust in an overruling Providence, who, through countless ages, will not forget his covenants, or break any of his promises.

From the conduct of Shem, Ham, and Japheth, we learn the duty of turning away our eyes from the faults of our parents, not suffering ourselves to look upon them, but throwing the mantle of love tenderly over them.

## CHAPTERS X. &amp; XI.

We learn from this chapter (tenth), that Ham was the progenitor or founder of those mighty cities, which, being celebrated for earthly magnificence, yet forgetting God, were finally destroyed. Such is the nature of that glory of men which has not the love of God for its foundation.

“ Their hopes shall flee like empty chaff,  
Before the driving wind.”

That the heart of a man deviseth his way, but the Lord

directeth his steps, is abundantly proved in the eleventh chapter, for they said, Let us build us a city, *lest we be scattered*; then they did all that their hearts devised, and for this very cause, this, which they fondly imagined would have been a security against the apprehended evil, God came down, and, by confounding their language, scattered them abroad upon the face of the earth. Where was now their glorious tower that reached unto heaven? Where was now their interchange of thought, their bond of union? Such have been the end of the vain imaginations of the human heart, from the beginning until now; and thus every thing which we do in our presumption to secure some coveted good, the Lord makes use of to humble us, yes, to *humble* us, but not to *destroy* us. For the Lord bringeth good out of evil, as in this instance before us, where the scattering of these builders was a means of peopling the various parts of the earth, as those who could understand each other would naturally keep in company together, and thus separate nations be gradually formed.

As by a miracle men were thus scattered abroad, so by the miracle of the visitation of tongues were they cemented together, when *they were all with one accord in one place*; not in presumption met, but in the spirit of faith, waiting for the promise of the Lord. What a beautiful antithesis is here; what a harmony, and what a contrast! When, on the one hand, the spirit of the Lord came down *to confound their language*; and on the other, when it came as *cloven tongues, and sat upon each of them*, till every man, astonished, heard his own language; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia. And, when we consider for what purpose these were gathered together, we are ready to exclaim in the words of the ancient Prophet, "Though he hide his face from us for a little time, yet with everlasting kindness will he gather us."

And here, would it be an indulgence of fancy to look upon these two cases under consideration, as an emblem of the final judgment? When the wicked, who fear not God, however they may be banded together, shall yet be confounded and scattered; and the righteous shall all be in one place, and hear saints and angels, and the Son of



God himself, addressing each of them in that language of praise, which they loved to speak and to hear spoken upon earth.

Dublin.

(To be continued.)

M. B.

## ON THE MODES OF INTERPRETING SCRIPTURE.

*To the Editor of the "Christian Pioneer."*

DEAR SIR,—In reference to my communication inserted in your September Number, respecting Dr. Hill's Lectures, let us try to apply the rule of interpretation therein proposed, to some specific questions of Theology. And, first, let us take the doctrine of what is called the Person of Christ, that is, the Constitution of his Character, so far as it was singular and different from that of other men. It is agreed, that he was really a man. It is agreed also, that he enjoyed some special intercourse or union with God, which qualified him for the high mission and office to which he was appointed. It is unnecessary to quote those Scriptures which testify to these things. We take it for granted that your readers are familiar with them, and that they are not so warped by partiality for any favourite theory on the subject, as to deny the fact of there being general grounds for each of these views, whatever may be the degree and manner in which such representations of the character of Christ should modify or affect each other. In the common language of theology, these different elements of his character have been called his human nature, and his divine nature. With regard to his human nature, there is now no diversity of opinion in the Church, as to the fact simply, in the first instance; although even that was disputed by the sects of Gnostics in the early ages.

With regard to the divine nature, some may feel an objection to the term, on account of the peculiar definitions with which it has been associated. We use it, however, in a general sense, not in reference to specific definitions, but only to designate those qualities and powers by which Jesus was distinguished from all other men, and which, as being undoubtedly received from God, are therefore supernatural and divine. To avoid any pre-

judice, however, about the use of a term, let us give the thing a proper name, under which we may speak of it, independent of any disputed definitions; and, for that purpose, let us take the expression used by John in his Gospel—the *Logos* (in Greek, rather than *the Word* in English, as conveying more forcibly to our habits of thinking, the idea of a proper name). On the other hand, let us take Jesus as the proper human name. The name Christ, designates his compound character or constitution; indeed, the very term involves the idea of a person anointed, qualified, gifted, and set apart for a special purpose.

The question, then, is, in what respect the Man Jesus was exalted by the *Logos* being united to him, and in what respect this union or the effects of it must have been necessarily modified or limited by the element of humanity. We do not propose to establish any *positive* and precise definition, as the old theologians always did. We only attempt to ascertain *negatively* under what limits, and to what extent, we can proceed in such an investigation. Whenever it becomes obscure in general, or appears unsatisfactory to any party who acknowledge the authority of Scripture, let us then drop it, and conclude, that what is beyond this limit, should not be urged as a matter of Christian faith, or founded upon as the ground of any inferences or systematic views in theology.

We have said, it is admitted that Jesus was truly and properly a Man, “having a true body and a reasonable soul,” or, as it may be expressed more in accordance with our modern definitions of human nature, possessing all the animal, intellectual, and moral faculties of other men. Now, in endeavouring to understand how the indwelling of the *Logos* in this man, modified his character or constitution, we may suppose,

*First*, that it purified him and sustained him against all the influences of Moral Evil. All the natural faculties of man are susceptible of a proper and useful application. It is only when they are carried to excess that they become evil. If a human mind, therefore, is divinely sustained and directed, so as to keep all its faculties in proper harmony and subordination, it is secured against moral evil, and this without any derangement or change in its

original constitution. We know how something of the same kind is done in other instances. The best of men differ from the worst, by having their natural dispositions and intellectual powers more favourably constituted, by the influence of education, inducing good habits and inspiring virtuous principles, by the advantages of external position and circumstances; but all the while they have one common nature, they belong to one species. The best may be corrupted, and the worst may be improved, by means and influences common to both. In short, their difference is in degree, not in kind. Now, we can easily conceive how the Divine Power operating upon the human mind, along with means similar to those above mentioned, and in accordance with our natural faculties, may exalt and sustain it above all taint of evil. But no other man was ever so favoured. This, in its superlative degree, was peculiar to Jesus, and thus the Logos of God *sanctified him completely*, without prejudice to his humanity.

*Secondly*, the Logos of God inspired Jesus in a plenary manner. The inspiration of the Prophets was partial and temporary. The Word of God came to them with specific messages. Its dwelling with Jesus seems to have been personal, constant, and perfect. The Word was made flesh and dwelt among men. We have no reason to think, however, that the knowledge which Jesus thus possessed, extended in general beyond matters in which the salvation of mankind and the purposes of his mission were concerned. He certainly did not profess to teach natural philosophy; and therefore in matters resting merely upon human authority and opinion, and not interfering with the purposes of his ministry, we may regard his language and ideas to correspond with that which prevailed in the age and country in which he lived. In this point of view, and perhaps even in regard to the time and degree in which his own peculiar knowledge was communicated, it is written of him "that he increased in wisdom and in stature." It was, perhaps, also in reference to the same circumstance, that he said of himself upon a certain occasion, concerning the day of judgment,—it had not, at that time, been revealed to him, neither to any man, nor angel, being known only to his Father in heaven. (Mark xiii.)

And the particulars of the future progress and fate of his church on earth, seem not to have been revealed to him till after his ascension, when he communicated it to his servant John. (Revelations i.)

*Thirdly*, Jesus being appointed the judge of the world, with power to forgive sins, we may presume that he was invested with an intuitive perception of the character and thoughts of men; and of this he gave frequent evidence. A similar power was given, or the requisite communications made, upon particular occasions, to the Prophets and Apostles; but this, like their inspiration, was only partial and temporary.

*Fourthly*, His power of working miracles appears also to have been personal and discretionary, and he wrought them in his *own name*; a thing which none of the Apostles ever did, but only in the name of their Master. In all these things, then, there is a clear pre-eminence, not only in degree, as there might be between one prophet or apostle and another; but in the entire rank, authority, and style of his conduct, as compared with them; and yet, having a certain community with them, in so far as the facts of inspiration and working miracles by the prophets and his disciples, showed that it was not incompatible "for God to give such power and wisdom unto *men*." It is not my object, to make a complete enumeration of all the circumstances in which the character of Jesus was modified and exalted by the indwelling or union of the Logos with him, but only to give a specimen of this mode of interpreting what the Scriptures have said on the subject, without pushing our attempts forward to a positive definition; and, in the same way, we shall next consider some points in which the influence of the Logos was necessarily restrained and modified by the humanity of Jesus, so as to be incompatible with some conclusions at which certain theologians pretend to have arrived.

*First*, Omnipresence cannot be ascribed to Jesus, in the sense it belongs to God. It is obvious, that he was locally present in one place, and not in another; that he was on earth during the time of his ministry, and not in heaven. Even in the future state, we are told, that our glorified bodies or organs shall be like his; certainly not omnipresent, but resident in that place which he has

gone to prepare for his followers, "that where he is, they may be also." As on this earth he was seen and handled by his disciples, having flesh and blood like themselves; so in the world to come, there will be a community of general nature. But we do not think thus of God. This consideration was forced on the attention of Protestants (in the dispute with the Romanists on the point of transubstantiation), and decided by them at least upon the side of common sense. Dr. Hill, whom we quoted in our previous article, speaking of this subject, says, that there is a necessity for limiting the meaning of such texts as appear at first view to invest humanity with the incommunicable attributes of God, as we do in other instances where it is obvious that the language is figurative and symbolical; and he adds, that the ancient theologians did the same thing. "This rule was known to the Greek theological writers, under the name of *antidosis idiomaton*, which the Latin writers have translated *communicatio proprietatis*—the communication of properties. You will not understand such texts, therefore," he says, "to mean that any thing peculiar to the Divine nature was communicated to the human, and *vice versa*; for it is impossible for the Deity to share in the weakness of humanity, and it is impossible that humanity can be exalted to a participation of the essential perfections of the Godhead." The old theologians, with their usual propensity to scholastic methods, made the above rule in order to explain the necessity in question: it is in effect the same as we have endeavoured to express in more general and popular terms; but they did not adhere to their own rule, except in particular cases; for,

*Secondly*, The Logos could not bestow a proper personality on the Christ, *before* the birth of Jesus, whose humanity was an essential element in the constitution of the Mediator. The Logos might possibly be a *person*, in which case *he* pre-existed; but the Christ did not exist till the Logos was made flesh, for it was by this union of elements in the constitution of our Saviour, that he was made that person of whom we read in the Gospels—Jesus Christ, the Son of God, who was sanctified (John x. 36.) and sent into the world to save it. For the same reason, it cannot be said of Jesus Christ, that he



*created* the world. It might be created by the Logos; but Jesus was not present on the occasion. It is strange, therefore, after having had his attention turned to the rule above mentioned, and to the inconsistency of the thing, that Dr. Hill has a section expressly entitled and framed to prove the *pre-existence of Jesus*. And not only does he bring forward the usual texts and arguments in favour of this proposition, but having, as he thinks, established it, he proceeds very formally and mathematically to build inferences upon it, totally regardless of his own primary proposition, "that Jesus was truly and properly a man." It is thus, that having committed one false step in the argument, he and others proceed to accumulate errors which flow from it, and which may appear in their last stage legitimate enough, provided the first step had been unequivocal.

It does not signify, for our purpose, whether we may have adopted the theory of the Logos being a second person of the Trinity—an angelic Spirit—a special Divine energy put forth—or a manifestation of the Divine attributes made upon singular occasions, and in a singular manner, such as in the creation of the world or the delivery of the Law at Sinai, and the anointing of Jesus; or whether it was a more ordinary gift of the Spirit of God, such as bestowed on wise and holy men like the Prophets, only in a higher degree. It does not signify, we say, which of all these theories we have adopted; *still*, in consistence with any of these views, Jesus who was made the Christ by the influence or union of the Logos, had no pre-existence. This is so clear, that nothing but a certain confused logic, and strong prejudices in favour of an idea once entertained, could prevent any inquirer from seeing the force of the truth, when stated apart from the abstract question of what the Logos was, previous to, and independent of, its connexion with Jesus. This consideration enables us to dispose of a number of texts which embarrass the controversy on the subject of Christ's person; such as those which speak of his "*coming* in the flesh," as "having taken upon himself, not the nature of angels, but the seed of Abraham," &c. These are easily explained upon our view of the subject, namely, that God having resolved to interfere for the salvation of men, b -

the influence and manifestation of his Logos, through the medium of an intelligent being or person, it was done through a man, a native of this world, and not through any angel or spirit from heaven. But this does not involve the pre-existence of that person, the Christ, before the period of such manifestation, nor does it decide what the Logos was in itself.

There are other points of view in which the influence and operation of the Logos was necessarily limited and modified by the humanity of Jesus; but they are of less importance, at least with regard to the misunderstandings or disputes that have arisen on the subject. For instance, the Logos did not make Jesus insensible to suffering, nor to the natural consequences of extreme bodily injury, *viz.* death; but it gave him patience and fortitude to bear his sufferings; and it gave effect to his will, founded on the promise of the Father, that he should not see corruption, and rise again on the third day. It is not our intention, however, as already noticed, to prosecute the subject in detail. It is enough to have shown the simplicity and advantage of this method of interpreting texts of Scripture, that are apparently inconsistent; namely, abiding by those that are clear and once established; receiving others of a secondary class in their literal acceptation, only so far as they are consistent with the primary class; and leaving all beyond these, for the private interpretation and personal satisfaction of Christians, as they may be variously affected, by constitutional or accidental dispositions and circumstances; or, at any rate, treating such farther questions on the ground of their own proper evidence, without disturbing and throwing open previous questions, that have been settled on their own merits.

In this way, if it were mutually admitted by the opposite parties, that Jesus Christ was morally perfect—that his inspiration was plenary—that his powers, particularly in raising the dead, and judging the world, and forgiving sins, were peculiar to him among all the prophets of God, and divine, in respect of authority and aspect towards the children of men; on the other hand, that there were attributes of God, which he did not possess or lay claim to—such as omnipresence, eternity, and underived power or authority; then the remaining question, respecting the

Logos which dwelt in him, would be limited, and Christians would approach it with that sentiment of reverence which is inculcated in the Scriptures. "Canst thou by searching find out God, canst thou know the Almighty to perfection?"

W. B.

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REVIEW.

*The Lord's Supper; Its Uses and Abuses. A Discourse delivered at Bridport, June 11, 1837. By Philip Harwood.—Bridport; Prince. London; Mardon.*

HACKNIED as is its subject, this discourse, to a certain extent, supplies a *desideratum* in theological literature. Amid the torrent of publications with which the press has deluged the world in the shape of "Communicant's Companions," "Preparations for the Sacrament," and "Guides to the Altar," we yet wanted a rational and compendious statement of the nature and importance of the ordinance of the Lord's Supper, separating its genuine characteristics from those gloomy absurdities in which human fanaticism and error had enveloped it. This we now have in the treatise before us, which is unpretending, but elegant; without effort, yet effective; aiming rather to instruct by what is true, than to surprise by what is new, yet embodying views sufficiently striking to interest the reader. The spirit in which the author remarks on the erroneous ideas of the rite entertained by the Roman Catholic Church, is truly Christian:—

"Of the errors which have been connected with this simple service, the most wonderful, if any thing indeed can be wonderful in the history of human error, is that of our Roman Catholic brethren, who take our Lord's obviously figurative language in a literal sense, and believe that the bread and wine, instead of symbolizing the body and blood of Christ, are actually transmuted and transubstantiated into them. Upon this opinion I need say little: the principles of interpretation which lead to it being so plainly fallacious, and the opinion itself so unreasonable, that I cannot suppose any of you feel embarrassed by it; and the very illiberal and rancorous spirit in which our fellow-Christians of the Roman Catholic communion—a communion which has numbered within

its ranks some of the brightest ornaments of human nature and of Christianity—are too often assailed, makes it an ungracious task to animadvert needlessly upon their doctrinal peculiarities.”

The peculiar views with which the Scotch Churches, national and dissenting, regard the institution, are thus glanced at:—

“Some of you must be acquainted—I may be addressing those who know it from experience—with the kind of inquisitorial scrutiny which many Christian churches are in the habit of instituting, not into the moral character only, but the most private religious feelings, of candidates for their communion. In the National Church of Scotland, again, it is thought necessary to introduce this service by a day of fast and humiliation. It would seem as if, in the estimation of certain Christians, there were *two sorts of piety*; one, which qualifies us for worshipping our Maker in the various acts of prayer, praise, and thanksgiving; and another, which we must take with us to the table of the Lord’s Supper. The one, may be sustained, it would appear, in vitality and vigour in the midst of life’s necessary business and lawful recreations; the other, demands a total abstraction from both, and can be kept alive only by a round of spiritual excitements.”

An error common to the Churches of England and Rome is properly exposed:—

“Again, there is a feeling with many Christians, that the reception of the Lord’s Supper *in the near approach of death*, is, if not absolutely essential, at all events highly conducive to spiritual safety. There are those who so think of the Judge of all the earth, as to suppose that he will look more favourably upon them at the last day, because the emblems of Christ’s body and blood shall have been tasted by them, and a certain form of words pronounced over them, upon their death-bed. This, my hearers, is a superstition of which it is scarcely too much to say, any intelligent heathen might be ashamed. To suppose that God—the holy, just, heart-searching God—can view his creature differently, because of a ritual observance which leaves the character of that creature precisely what it was before! Would a *man* think the better of another’s character, for any such observance? And can it be, that He

who bringeth secret things into judgment, should regard His creatures differently, because a ceremony has been performed which makes no real difference in them?"

Our limits will only permit us further to say, that the views which this Discourse gives of the true nature and end of the interesting rite of which it treats, are scriptural and simple. Its essence is regarded as consisting in the thoughtful and affectionate remembrance of the Saviour, by eating bread and drinking wine in memory of him and of his virtues, and in recognition of the Gospel of human brotherhood. We are tempted to conclude with the following eloquent and touching call to the frequent remembrance of Christ:—

“In the toils and cares of an oftentimes unrewarded beneficence, when failure disheartens, and thanklessness offends, let him be remembered, who both endured contradiction from sinners, and yet, not the less, went about among them doing good. In the weariness of common duty, when there is much of the arduous to task effort, but little of the exciting to tempt it; when duty must be done because it *is* duty, or it will not be done at all, let him be remembered, whose meat it was to do his Father’s will. In sorrow, let us remember him who took so meekly the cup of Divine appointment, silencing nature’s brief hesitancy with, “Father, not my will, but thine be done.” In bereavement, when death makes long severance of chief friends, and the one is taken and the other left, let him be remembered, who spake those words of promise—‘Thy brother shall rise again.’ And when the destroyer draws nigh to ourselves, and the gates of the grave seem to open in no dim perspective before us, then, too, let him be remembered, who brought life and immortality to light. In all things let regard be had to Christ: let all be done as in remembrance of him.”

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*The Letters and Works of Lady Mary Wortley Montagu; edited by her Great-grandson, Lord Wharncliffe.—3 vols.*

WE shall present a few remarks to our readers, on this very celebrated woman, though our small space, of necessity, precludes a lengthened or elaborate examination of her character or works. Her history was at once intel-



lectual and eventful; but its interest is such as cannot be compressed into such an abstract as we can give. "Lady Mary Pierrpont (says Mr. Dallaway in his *Memoirs*) was the eldest daughter of Evelyn, Duke of Kingston, and the Lady Mary Fielding, daughter of William, Earl of Denbigh. She was born at Thoresby, in Nottinghamshire, about the year 1690, and lost her mother in 1694." On the same authority, it appears that, "after a correspondence of two years, she was privately married to Edward Wortley Montagu, Esq., Aug. 12, 1712." Her death occurred on the 21st of August, 1762, shortly after her arrival in England. The brilliant and the trying details which fill up this outline; her movements amidst a galaxy of wit, as gorgeous as ever shone in the horizon of England; her intellectual conflicts, and her pointed scandals; her enmities and manœuvrings; her residences in the land of slaves and harems; also in that of blue skies, pictures, temples, statues, and broken fragments of classic glory—all these, and her eloquent description of them, must be sought as they are diffused over her letters. There are "Introductory Anecdotes" added to the *Memoir*, by one of her descendants, in which some traditional fabrications and mistakes respecting her, are corrected. One is, that after her dispute with Pope, she was accustomed to infest the table of Lady Oxford, for the purpose of annoying the poet. This is shown to be absurdly improbable; and, indeed, that can easily be believed, for the hatred of both was too determined and rancorous, to admit the supposition for a moment, that they could have borne each other's faces at the opposite side of a table, or, in truth, if sight could extend so far, at the opposite sides of the globe. The other is, that she had seen the inside of the seraglio at Constantinople. This is contradicted by her own letters, and shown to be impossible, from circumstantial evidence. Expressions, which we cannot wait to transcribe, occur several times in her letters, which evince a total absence of any knowledge about that scene of mystery; and not simply ignorance, but a curiosity ungratified. These anecdotes contain some incidents of interest concerning some of her private habits and opinions, but little, indeed, to elevate her general character.

She was certainly a woman of spirit, and if that imply a eulogium, she deserves it in the highest sense; and her husband, without approaching her in talent, more than equalled her in decision. Such characters were, perhaps, the least likely imaginable to cause each other's happiness, and it is most probably owing to their early separation, that they did more darkly embitter each other's misery. These tendencies appeared in the very circumstances connected with their first attachment, and secret marriage. The gentleman would not gratify the aristocratic desire of the lady's father; the lady herself rejected his paternal tyranny. But what seemed principle in both in their courtship, gave only more obstinacy to their opposition of tastes, in marriage. Mr. Wortley, in worldly circumstances, was all that the nobleman could desire for his daughter; but the feudal baron required the private gentleman to entail his estates; the latter refused to enslave his property; the former refused his daughter, and so the proposal ended. Lady Mary, like a woman of wit and will, took her own way; very properly refused the man her father proposed, for the most proper of all reasons, because she hated him most heartily, and married the man her father had refused, for the reason, that with most young ladies is a very cogent one, because she loved, or thought she loved him. The true state of the case may be, that he was the only one to whom she was least indifferent. The letters of Lady Mary to her intended, would certainly be no model for languishing and lachrymose damsels in the faintings of first love. In truth, she was no Juliet, albeit she was willing to avail herself of night, and take a stolen flight to a lover's arms. There was method in her passion; it seemed like preference philosophised, or philosophy enamoured, and covered with the mask of youth. Golden ringlets fell glowing on the beauty of her brow, but yet the spirit seemed already to have put on a robe and wig. The vigour and rationality with which she could treat of such things, may be seen in a passage which we select from one of her letters to Mr. Montagu:—"People in my way," she remarks, "are sold like slaves; and I cannot tell what price my master will put on me. If you do agree, I shall endeavour to contribute as much as lies in my power to your happiness. I do heartily despise a great

figure; I have no notion of spending my money so foolishly. If this breaks off, I shall not complain of you; and as, whatever happens, I shall still preserve the opinion, that you have behaved yourself well, let me entreat you to forgive me, and be so just as to think I would not do an ill thing." When we say, however, that she was no Juliet in her composition, let us also acknowledge that she was no Juliet in her age; and, at the same time, confess how infinitely preferable is the vigorous good sense that distinguishes this correspondence, to the mawkish twaddle which is but the diluted echo of trashy novels.

It appears from the introductory anecdotes, to which we have before alluded, that, with Lady Mary, journal-keeping, from her earliest years, was a favourite practice. Of the results of this habit, one was burned, on her marriage, by her sister; and another, long after her death, shared the same fate at the hands of her daughter, Lady Bute. It would seem as if these documents were little more than collections of witty, in many cases, perhaps, malignant scandals; piquant, we may suppose, as Lady Mary's shrewd observation and poignant style could make them. Her society furnished subjects, rich and abundant as she could desire, and such as suited her peculiar genius admirably. The world has always its sufficient quantum of vice, folly, and deceit, and any stage and rank of society, might well fear "a chiel amang them takin' notes;" but there are times and circumstances which seem as fitted to their display, as frames for pictures. And such, we should imagine, were those of Lady Mary. Our own times have their share, but the retiredness and subjection of our manners must naturally do much to conceal them. But when the private circle was an arena of ambition, and to shine in conversation, and to bandy wit and repartee, a means by which glory was to be gained or lost, we can easily conceive how supremely ridiculous, ambitious and obtrusive inanity would often render itself. The very simplicity of our dress does something for us; but, to have seen insipidity strut in powdered bag-wig and gorgeous sword-knot, and to have observed the thousand ways by which, on the other side, it was confronted and kept in countenance by its counterpart in hooped petticoats and stately stomachers; these, and other

things, must have been irresistible to one who had the keenest perception of the ludicrous, and who had but small good nature to mellow sarcasm. Her daughter considered, it would appear, that this secret journal was not formed to give the most amiable reflection possible, of her mother's memory or character; and, against all the entreaties of the few who had got a taste of its quality, consigned it to the flames. Had those whom the journalist pictured, seen their images as her pen had drawn them, if, like Narcissus, they expired at the appearance, it is most likely it would rather have been from fright, than from *love*.

Of her letters, those from Turkey are the best known, and the most esteemed. They most deserve to continue so; they have in them, more of the results of a foreign residence—more suggestive variety—more novelty of observation, and more philosophy of social manners. Her letters from Italy and France, are not very different from those which she might have written from her London house, in Cavendish-Square; they are just as they would be there, made up of acute observations on life and character, of matters connected with her family, and of bitter remarks and ridicule on her acquaintances; for tourists on the continent were as abundant, to keep her pen at work, as the frequenters of the fashionable assemblies in her native metropolis. Lady Mary was evidently the being of society, and of society in its most artificial formation; yet, one who clearly saw the springs which gave it impulse, and could, when she pleased, adapt them to her purpose. In philosophy, she was a female Rochefoucauld; in practice, she was a polished cynic. She heartily detested Pope; but she was yet one of the most perfect pupils which had been formed by those brilliant and satirical influences which distinguished his school. These qualities, united with great general reading a vigorous understanding, and a comprehensive study of social man, constitute the principal characteristics and power of her letters; and, accordingly, they are remarkable for the most graphic delineations of customs and manners, the utmost felicity and liveliness of narration, animated with a wit that seems always to play and sparkle with a brightness that never dulls, an aim that never fails, and a fulness

that never exhausts. Nothing can, we think, exceed the charm of her style. It has in it all the ease of power. It is elastic, as may be, but it is the elasticity of a stout bow, mastered by a triumphant grasp, from which darts are incessantly showered, as polished as they are pointed. She does wonders often, with a slight allusion or a single stroke. Her sentences unite the affluent compression and epigrammatic terseness, when she pleases, of Pope's verses, and as the subject suits, the graceful negligence of Addison, without losing a whit of her own native strength. By-the-by, it is only needed to contrast her letters with Pope's, to perceive at once how incomparably he was her inferior in prose composition—as much, indeed, as she was his in that of poetry. We might illustrate these assertions, if space permitted, by distinct quotations; but we shall merely take an interesting extract, describing the character of a Turkish literary man. The letter is dated from Belgrade:—"You may imagine," she says to one of her correspondents, "I cannot be very easy in a town which is really under the government of an insolent soldiery. We expected to be immediately dismissed, after a night's lodging here; but the Pasha detains us till he receives orders from Adrianople, which may be possibly a month a-coming. In the meantime, we are lodged in one of the best houses, belonging to a very considerable man amongst them, and have a whole chamber of janisaries to guard us. My only diversion is the conversation of our host, Achmet Bey—a title something like that of count in Germany. His father was a great Pasha, and he has been educated in the most polite Eastern learning, being perfectly skilled in the Arabic and Persian languages, and an extraordinary scribe, which they call *effendi*. This accomplishment makes way to the greatest preferment; but he has the good sense to prefer an easy, quiet, and secure life, to all the dangerous honours of the Porte. You cannot imagine how much he is delighted with the liberty of conversing with me. He has explained to me many pieces of Arabian poetry, which I observe are in numbers, not unlike ours, generally of an alternate verse, and of a very musical sound. I am so much pleased with them, I really believe I should learn Arabic, if I was to stay here a few months. He



has a very good library of their books of all kinds, as he tells me he spends the greatest part of his life there. I pass for a great scholar with him, by relating to him some of the Persian tales, which I find are genuine. At first, he believed I understood Persian. I have frequent disputes with him concerning the difference of our customs. \* \* \* He has wit, and is more polite than many Christian men of quality. I am very much entertained with him. He has had the curiosity to make one of our servants set him an alphabet of our letters, and can already write a good Roman hand." (Vol. i. p. 347, 348.)

From what we could but briefly glance at, of Lady Mary's excellences, the direction may be easily conceived in which her defects would naturally lie. She has a sad want of delicacy, both in thought and expression, and light as we can easily believe "the walk and conversation" of high-born dames to have been in her day, no degrading conventionalism can excuse a woman of genius so forgetting the reverence of her sex. She has boldness, but not comprehensiveness of thought—she has ardour, but not elevation—she has vehemence of the lower passions, but in general, for there is one grand and external exception, little enthusiasm of the higher sentiments. She was intensely practical, but had nothing of the ideal in her nature. She could paint with strength and vividness distinct phases of society, but she wanted that emotional association which gives a life to the solitude, and throws a holy glow upon the face of nature. Scenery, as such, seemed to have few attractions for her. A mountain, to the eye of Lady Mary, was little more than an unsightly chaos of crags or a rude heap of earth, which it was tiresome to climb, or inconvenient for the use of carriages. We believe, though we cannot wait to give a reason for the faith that is in us, that to have an earnest enthusiasm in the scenery of creation, it requires a full heart and an embracing love of human kind; and this does not characterise Lady Mary's genius.

Much of this transferred itself to her moral nature. In speaking on this point, we must, however, never forget that she introduced inoculation, and established it by gigantic labours and risks, approximate to martyrdom. There were other points, however, with which it was

melancholy to see so much fine power united. Her wit was not simply intolerant, it was often ferocious; and we have read in these letters, single sentences in which a savage spirit is so united with obscene expression, that we would not desire to have written them for all the glory that ever encircled genius. This spirit was often displayed regarding those who had never, or but slightly offended her. Her hatred to Pope we forbear to mention, for if hatred were right at all, his unmanly malignity against her deserved all she gave; and which, if hatred required payment, was returned with interest. She was ferociously inveterate, and he was as petulantly bitter. It was a sad affair on both sides, but yet it was an equal struggle. We speak of those, here especially, whose imbecility more frequently demanded to be pitied rather than ridiculed. She was avaricious; and her parsimony, combined with her husband's severity, drove her son to wilder lengths, in a reckless spirit, that, if to be tamed at all, must have been subjected to a very different discipline. Enormously rich, as she was, alluding to her son, the following is her idea of expense:—"People," she observes, "of superior fortunes to him (to my knowledge) have often travelled from Lyons to Paris in the *diligence*; the expense is but one 300 livres, about £5 sterling, all things paid."—Vol. 2, p. 321. This same son, of singularly reckless and wayward spirit, his father disinherited. He became literally a wanderer on the earth, but he chose principally its gorgeous and sunny part as the scenery of his peregrinations. He put on and off, successively, every creed and costume of eastern nations, with a corresponding change of wives and nuptial ceremonies. A life of vagrant pleasure was closed, as, worn out with wandering and prematurely aged, he was returning to England; it was closed, as might be expected, in a lonely and friendless death.

Lady Mary is a powerful satirist; but her satire is of the scorching kind. Like satirists in general, she is without much faith or hope in man, from which alone there can be any moral elevation in sentiment. The pictures she gives of her times, dark as they are, have much, no doubt, of truth; and if so, they are sad realities. But after all, there is death in the wit which depreciates humanity, and the laughter it provokes, seems, like the mockeries of a

rabble around an execution; it is often, however, pertly satirical, without being misanthropic, and is poignant, without being destructive. It is a happy mode of describing prevailing immorality in the upper class, to speak as she does of "a bill cooking up at a hunting-seat in Norfolk, to have *not* taken out of the commandments, and clapped into the creed, the ensuing session of Parliament." Speaking of George the Third's education, she remarks:—"I am sorry the Prince has an Episcopal education, he cannot have a worse, both for himself and the nation; though the court of England is no more, personally, to me, than the court of Pekin, yet I cannot help some concern for my native country, nor can I see any good purpose from Church precepts, except they design him to take orders. I confess, if I was King of Great Britain, I would certainly be also Archbishop of Canterbury; but I believe that is a refinement in politics that will never enter into the heads of our managers, though there is no other way of having supreme power in Church and State."—(Vol. ii. p. 402, 403.) What a happy combination is here, both of prophecy and argument. Her manner of expression, how prejudice is imbibed, is pointed, and well turned:—"I have all my life been on my guard against information by the sense of hearing, it being one of my earliest observations, the universal inclination of human kind to be led by the ears; and I am sometimes apt to imagine, that they are given to men, as they are to pitchers, purposely that they may be carried about by them."—(Vol. iii. p. 24.) The worst circumstance, about such a nature as Lady Mary's, is, that it grows darker with age. Having been trained amidst the most injurious influences—having, by superior sagacity, detected the latent springs of hypocrisy and vanity, when the joys and varieties of youth are gone, the temper settles into universal contempt; and so we find it with Lady Mary. In a letter to her daughter, towards the close of her life, she thus writes:—"The little good I do is scattered with a sparing hand, against my inclination; but I now know the necessity of managing the hopes of others, as the only links that bind attachment, or even secure us from injuries. Was it possible for me to elevate any body from the station in

which they were born, I now would not do it; perhaps it is a rebellion against that Providence that has placed them there: all we ought to do, is to endeavour to make them easy in the rank assigned them.”—(Vol iii. p. 135, 136.)

There was, however, one gleam of pure and bright tenderness in her character, which never quenched, but grew indeed more beautiful to the close—her interest in Lady Bute and her family. Some of her letters to Lady Bute are replete with melting and motherly affection, as well as mother’s wisdom. And though her theory of morals seemed to be that of selfishness, there often appears an astonishing compass and profundity in her social philosophy. Opening the third volume casually, we fell upon the following profound observation:—“When time has ripened mankind into common sense, the name of Conqueror will be an odious title.”—(Vol. iii. p. 162.) If, in conclusion, the amount of security, of beauty, health, and happiness, which Lady Mary has been the means of introducing with inoculation, into this country, is ever to be associated with her character, then it has indeed a glory which can cover a multitude of sins.

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## MONTHLY RECORD.

DECEMBER 1, 1837.

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**DIED**, on the 14th October, at his house, Park-Hill Place, Bolton, in the eighty-sixth year of his age, Thomas Cooper, Esq. This venerable man, whom it was our high privilege to know intimately, was, in early life, destined for the Christian ministry, and received an admirable education in the college at Hoxton, near London, then conducted by Dr. Abraham Rees, and other celebrated men. From various concurring circumstances, Mr. Cooper became connected with the Equitable Assurance Company, London, and passed the longest portion of his active life in the employment of that admirable institution. In 1818, he retired from its duties to pass the remainder of his days in his native county, Lancashire, and settled at Liverpool, attending the ministry of Mr. Harris. On his removal to Bolton, Mr. Cooper took up his resi-

dence in that town. It was deeply gratifying to the writer of this brief notice, that his visit to Bolton, in October 1836, brought him again to the converse and society of his friend. Prophetically did Mr. Cooper then say, at the conclusion of the afternoon service—"I have heard him for the last time!" He has fallen asleep, full of age and honour, respected by all who could estimate genuine worth of character; beloved by those who best knew him, and could most fully appreciate his moral excellences.

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J. C. COLQUHOUN, Esq. of Killermont, M.P. for the Kilmarnock District of Burghs, having, in his letters to the Rev. J. Carlile of Dublin, on Irish National Education, published in the newspapers of Glasgow, grievously misrepresented the principles of Christian Unitarianism, Mr. Harris preached a discourse in exposure of those misrepresentations, on Sunday, October 15. Similar misstatements having appeared in the Church of Scotland Magazine, for September, Mr. Harris replied to them on Sunday, October 22. These discourses were repeated, on Sunday, November 5 and 12; and have since been delivered, on week evenings, at Greenock, Paisley, and Edinburgh. A requisition, numerously signed, by persons of various religious denominations, having been presented to Mr. Harris, requesting the publication of the sermons, the request has been complied with; they are this day published, and may be procured by our friends of their various booksellers.

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THE Rev. W. Rowlinson of Liverpool, who, last session of College, finished his preparatory studies for the Christian ministry, at the University of Glasgow, has, we are glad to learn, accepted the unanimous invitation of the Unitarian Congregation, Rivington, Lancashire, and entered on the duties of his office, October 22. The Rev. Henry Clarke of Chorley, preached on the interesting occasion.











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